

The Churchman.

SATURDAY, MARCH 1, 1879.

A ROMAN Catholic priest at Irvington-on-the-Hudson has hit upon the idea of raffling for a church, which he wished to dispose of at the highest figure. The chances were to be one dollar, for which sum some lucky man would be the possessor of the sacred edifice. Unfortunately, the community did not take to the project with much ardor, observing a slight incongruity in raffling for such property. We see no greater incongruity, however, in raffling for a church after it is built than in raffling to build it. Why not kill two birds with one stone, by first building and then selling churches on this principle? It is possible, for instance, that, notwithstanding Mr. Clarence Cook's unfavorable criticism of the new cathedral, one might double or treble the money by raffling for it, say at \$10 a chance, and so be able to build a better one. At any rate, the matter will bear looking into.

MR. MALLOCH, the author of "The New Republic," is conspicuous as a writer of the day. His recent papers in the *Contemporary Review* have taken a position unparalleled for singularity. In these he replies to the arguments of Tyndall and his school with considerable force. He asserts for the Church of Rome a right to claim the acquiescence of believers, because that Church claims it on authority; and defends popery, not as many would from the charge of being persecuting and intolerant, but as a power which has the right to be so. Nevertheless Mr. Malloch avers that he does this as an outsider and a sceptic. He simply holds Rome's brief, so to speak, for the purposes of this particular speech in court, and is quite ready to take the opposite side next time.

This position is credible rather than creditable. Mr. Malloch may be sincere in his approval of Romanism, and yet in his scepticism; but it is hard for another to believe it. He has set forth with considerable force that there are but two alternatives, viz., positivism in its boldest forms, and Romanism apparently in its most extreme ultramontan-ism. He denies positivism (and in this he seems to be sincere), and uses his utmost strength to prove its radical fallacy. Yet he says he is not a Romanist, after taking the greatest pains to show that he ought to be. There is but one construction to be put upon this—Mr. Malloch is disingenuous. He is secretly a Romanist, and is simulating an outside position merely to get a hearing which would else be denied him; or he is a mere advocate trying to display his talents upon a paradoxical theme. If he were an earnest seeker for the truth, he would wait till he had made up his

mind before advocating the side he has chosen. Now he in effect says: Popery is the only thing to be believed, nobody is justified in believing anything else; nevertheless I do not believe popery.

This is a position which, with all due respect for Mr. Malloch's very brilliant abilities, he cannot expect anybody else to recognize. He is either wrong about the argument or about the scepticism. If he really does not believe Romanism, there is a *suppressio veri* in his defence. If his defence is sincere, his scepticism is simulated. Unhappily for him, his would be by no means the first case in which perversion to Rome has been accompanied by just this same form of moral confusion, and Mr. Malloch is acute enough to estimate the value of an outside position to a defender of Romanism, but not acute enough to see the moral dilemma into which he has cast himself. The answer to him is briefly, If you mean what you say, why do you not conform; if, as you say, you do not mean it, why do you say it?

THE LENTEN EMBER SEASON.

It is difficult for a parish which is making every effort to keep up increased Lenten services to take much additional and special notice of the Ember-week in Lent. Of course, the appointed prayers will be used on Sunday and at the week-day services, but it seems to us that something more should be done. Under the truly catholic system of the Church the laity are nominally responsible for the entrance into the ministry of fit persons. No one can take Orders without the approval and consent of a certain number of lay communicants. This ought to be something more than a mere formality. However much the laity may trust the good sense and discretion of bishops, standing committees, and officers of divinity schools, they ought not to trust these entirely. They ought not, not because at present they may not safely, but because there is a duty laid upon them. It is too much the habit in this country for men in situations of minor responsibility to throw the whole burden on those who must finally answer for the affair, be it what it may. Confiding stockholders sometimes make careless directors, and careless directors are answerable for defaulting cashiers and presidents.

We do not believe in the "happy-go-lucky" principle in anything; and one way of causing interest in the Ember-seasons, especially the Lenten one, would be for the clergy to make it a special subject for lectures and addresses. Let it be told what divinity schools are doing, what they are needing, what societies for the aid of the ministry and the

like are seeking to do. The laity need information. They will not be harmed by judicious statements of the true principles of the ministry and a setting forth of Church doctrine. Many of the clergy shrink from the topic of the power and authority of the priesthood, because they feel it to be a sort of preaching up of themselves. They run into the other extreme, lest they should be accused of "always talking of apostolic succession."

Therefore, when the proper times come, as in these Ember-tides, there is the more reason why congregations—gathered out of many sects and with very dim notions of the truth—should have instruction, soberly and wisely given, as to what the Church and the Scriptures really maintain. We are as much opposed as any can be to the unseasonable, pertinacious urging of the claims of the ministry. So much the more do we feel it fitting that these should not be ignored when such topics are suggested by the time. When the clergy invite their people to pray for those in office and ministration in the Church, they may surely tell them what to pray for.

CRUELTY TO CHILDREN.

There is a Society for the Prevention of Cruelty to Children which is doing good service by inquiring into cases of maltreatment, bringing the offenders to justice, and providing homes or support for the helpless victims of cruelty. It has gone so far as to interfere with public entertainments and to prevent the appearance upon the stage of children, who are thereby subjected to injury and wrong. The society is presumed to exist because selfishness and ignorance and greed conspire to defraud poor children of their rights, and it affords one means by which the better informed and more comfortable class in the community may extend its protection over the weaker and poorer members. There is need of such a society, but we wish its power could be extended to take in other cases, not so conspicuous as those which engage its attention, but none the less cases of cruelty to children.

A few days ago, in one of our cities, a series of entertainments was given in the largest hall in behalf of a fund for the preservation of a historic church, no longer used now for religious services, and likely on this account to be sacrificed to trade. To preserve it, the community has been called upon for gifts, and ingenuity has been racked to devise ways by which people may give to the fund without self-denial. A ball is announced, the proceeds of which are to be devoted to the purpose; a fair, of course, has been held; but perhaps the

most novel entertainment has been a series of tableaux and spectacles upon somewhat new plans, extending through the week in the evenings, and designed and executed by people representing the intelligence and social worth of the city. Now, if any one had chanced to be on the floor of the hall on one of the evenings at about half after nine o'clock, waiting with others to see the "Masque of Comus," which was to be given in dumb show, he would have heard one of the managers announce from the little stage that "Little Miss ——— would sing a flower song," this part of the entertainment not being upon the evening programme. A little girl of six years or younger darts excitedly from behind the curtain, bearing a basket of flowers in her hand, herself dressed with festoons of flowers, and begins, with red cheeks and shining eyes, to sing her flower song. She has probably been told to "sing out loud," the hall is large, the people are bustling, and she cries out her song with an effort which causes her thin voice to crack, whereat the people on the floor set up a cackle of merriment; she shakes her little basket, and when the song is ended executes a few steps of a dance, and runs behind the curtain again. Presently the curtain is raised and two children are discovered, one representing Little Jack Horner, the other Little Miss Muffet. They act the scenes from "Mother Goose," and a little before ten o'clock the curtain falls amid the laughter and applause of the audience.

Now it seems as if the bare recital of these facts would be sufficient to disclose the grievous wrong done to the children; yet the performance took place, and apparently seemed to those most interested to be a cunning and pretty scene. The mothers of the children are said to have been behind the stage, keeping watch over their darlings and exercising great care of them. It seems incredible that people should be able to say this without perceiving the irony in their words. Mothers carefully guarding their tender children, when they suffer them, late in the evening, to go on a public stage and exhibit their little accomplishments! The physical injury, which strikes one first, is great and inexcusable. One and another in the audience turned away impatiently, muttering that the children ought to be abed; and we doubt not that some, on going home, looked at their own children sleeping peacefully and thought with a shudder of the contrast. But the moral wrong was deeper and graver; and here we suspect the sense of the community was less keen and considerate. The error runs through our literature for children, as it appears in society and on the street. Children who should know the sweet privacy of a jealously-guarded home are encouraged to appear behind the footlights in all the glare of publicity; they are

made toys of for thoughtless older people to enjoy, and early taste the feverish delight of praise and flattery from a careless mob of spectators. In the books which they read the children are very apt to be monstrosities, old heads on young shoulders; the vice creeps into Sunday-school literature, and models are presented of infantile evangelists who may have been innocent in real life, but lose all the bloom of innocence in books.

If parents do not see the charm of a hidden childhood, what help is there for the children? There is something inexpressibly sad in the thought that children who suffer the wrong which we have witnessed can never know that wrong till it is too late to eradicate it. They cannot know what seeds are thus sown in their young hearts; the young school-girls who are sent into society during school-days have scarcely any clearer knowledge of the serious wrong they are suffering. In all such cases it is the parents who are guilty and responsible. We think that if the parents who were carefully guarding their children behind the stage had been in the audience, and heard the coarse laugh, they might possibly have had their eyes opened to the cruelty of their conduct. A Society for the Prevention of Cruelty to Children cannot touch such matters. There is no help except in the better education of the community. In this education there is no factor so powerful as the Church. There, more than anywhere else, ought the lesson to be learned of the sacredness of childhood.

THE "PERFECTIONISTS" AT ONEIDA.

It is possible that the movement for the suppression of the community at Oneida may only serve to bring it into greater notoriety. These would seem to be just the people to court martyrdom, and unless the movement for their suppression is successful they will be likely to gain by it. When, in 1846, the community began its experiment at Putney, in Vermont, they excited the hostility of the people to such a degree that they were mobbed and driven out of the place. Two years after they established themselves at Oneida, where, from possessing forty acres, they had come to possess, in 1874, over six hundred and fifty, with a corresponding increase in membership. Taking into account, therefore, their long standing in that community, their success in a business point of view, and their reputation for honesty and fair dealing, it is a question to be asked whether—to say nothing of the legal aspect of the case—it would be near as easy to suppress them as at the beginning. Of course there can be only one opinion about a community which discourages preaching and the sacraments; which makes no better use of Sunday than to hold

business meetings, or meetings for "criticism"; whose doctrine of "perfectionism" is that of an immediate and total cessation from sin, at the same time that they teach the doctrine of "complex marriage"; who style themselves "the Church," and then practise the polygamy of the Mormons and the polyandry of the people of Thibet, who put their children in a common nursery and rigorously break down everything like personal attachment, which is to say everything in the shape of marriage and the family. Even Nordhoff, who visited the community, and describes it with the utmost fairness, speaks of their "strange and horrible view of morals and duty." Here, then, is a wretched piece of fanaticism, whatever it teaches about salvation from sin. In some respects it is the worst, while making the best professions of any communistic society in the country. But what is to be done with it unless the legal status of the community is shown to be in defiance of the law? If this can be shown so that the law will take hold of it, well and good. But it will not be so well if the law refuses to do this, and if the result is that the community makes capital out of its supposed persecution. This, indeed, is what is to be feared. If Nordhoff could say that at Oneida all with whom he had occasion to speak concerning the community "praised them for honesty, fair dealing, a peaceable disposition, and great business capacity," it may be doubted whether such a case can be made out against them that the law will go on to suppress them. But this does not change the moral aspect of the question. If the community had been a hundred-fold more honest and peaceable, their system is to be condemned for every reason that the marriage relation and the family are to be commended. The one, in fact, is a denial of the other. If the Oneida Community ought to be in any moral sense, that arrangement of society which has been handed down from antiquity ought not to be. If it is best systematically to break up the feelings of attachment and love between two individuals at Oneida, it is best to do it through the State and throughout the country. What they call "an exclusive and idolatrous attachment" is as exclusive and idolatrous outside of their community as inside of it. And by as much as that practice is Christian and humane which consigns young children to a common nursery, it rebukes that universal inhumanity which leaves them to be reared under a mother's influence and nurtured in the household.

It is not at all creditable to religion that, when the State tries to protect its citizens against schemes of chance, they are so largely promoted and patronized by Christian people. The Church is supposed to take the lead in all that

is lovely and of good report. And yet the Massachusetts legislature has been petitioned for a law providing that no church which promotes lotteries shall hold its property exempt from taxation. This seems to be the just penalty of evading the law, if not directly breaking it. Why should the State do an exceptional favor to the Church, when at least individual churches go beyond any secular institutions in disregarding a civil enactment? If pawnbrokers charge beyond the legal rates of interest they forfeit their licenses, as well as the payment they have made for them in the first place. Why should not a church which pays neither license nor tax, and which then enriches itself at the law's expense, be regarded as sufficiently secular to pay a tax on its property? No one would pretend to say that church lotteries are religious. And since they are not sufficiently honest to be allowed hardly the benefit of a doubt, it seems just to class those who practise them where they properly belong, and make them pay for their privilege. At any rate, a little legislation of this sort will break no law of the Church, nor interfere with any principle of Christian morality.

MONEY FOR THE MEN.

This journal has already said that, given the right sort of men, there would be no difficulty in finding the money.

That is perfectly true. There are numbers who are glad to give, and more who are able to give. What they require to know and to feel is that the men have been found and are in the field. It is this knowledge which does not seem to reach the parishes. There is no other way in which to fully account for the neglect of mission work.

Every year is heard the complaint that, of so many parishes out of the whole number, nothing has been returned either to Domestic or Foreign needs; and generally there goes with it the statement, as clear as figures can make it, that if these delinquent parishes had contributed a very trifle, there would be enough and to spare. We are morally certain that in no small proportion of these parishes the answer would be made, whenever the question was asked why they had not contributed to missions, "We never have been asked to give, and we do not know what there is to give for."

This is not the fault of the clergy, at least we do not mean to make that hard-worked and underpaid body responsible for that which is due to many causes. Some parishes are under a system established in the old days when missionary enterprise was hardly known. Nearly every rector is younger than his parish, and takes it subject to the customs established by his predecessors. Many men too have their hobbies. One

rector is musical, and devotes his energies to a reform in the choir and a change in the singing of the chants and hymns. Another is architectural, and can think of nothing else till his old church is rebuilt or decorated. A third is full of plans for local organization, and amid his guilds and district visitings has no time for outside matters.

Again, diocesan pressure is very heavy in most of the dioceses. Canons require a certain number of collections, and often fix the minimum of offerings. But, beyond all these, there is an outside influence which is very strong against the work of missions. An eminent Congregationalist lately criticised one of the most distinguished and able bishops in our Church, saying that he was driving up his parishes in behalf of missionary work when they needed all they could raise for their own support. This showed the feeling with which Congregationalism looked upon missions, viz., as something of which the chief end was the spiritual benefit of the contributors, a work of supererogation, and not, as the Church views it, a simple and obvious duty on the part of every baptized Christian.

Of course it "goes without saying" that this is utterly wrong. If there were a question between mission work and home work, between the support of one's own parish and the work outside it, one might take time to consider which had the higher claim. But there is no such question. Those parishes which do the most for missions, never do the least for their home needs. We have yet to hear of a parish crippled by its outside gifts. We seem to have heard of several crippled by lavish home expenditure.

The statistics of the Church will show by conclusive figures what would be the missionary income of the several departments if each baptized member of the Church made an almost infinitesimal offering. There are three hundred thousand communicants and upwards on the rolls. Two dollars a year would give a larger missionary income than the Church has ever expended at home and abroad. One dollar a year in addition would give each diocese more for its diocesan treasury than any diocese expends. This sum represents one cent only laid aside for each secular day in the year. Now, putting out of sight the number of communicants who are not able to make even this small sacrifice, there would still be enough to give a much larger return than has ever been given. But this calculation leaves unreckoned the great number of baptized members who could give easily an equal sum.

Then, again, there are in almost every parish at least ten persons who could between them give all which numerically could be assessed upon the

poorer communicants, and that without feeling it in the least. It is the duty of such to bear these burdens of others. They do it readily when matters of parochial concern come before them. If their pride, or their pleasure, or their sense of duty be touched, they do not hold back. There is not the slightest question as to the sufficiency of means in the Church to do fivefold more than is done, and that without burdening any one.

Why, then, since the right men indubitably are in the right place, is not more accomplished by missionary appeals? Because the real state of the case does not sufficiently come before the people.

It is the duty of every clergyman of the Church, first to inform himself as to the facts, and then to get them bodily before his people. Next it is the duty of every rector to train his people into the habit of giving. It is hard work. It seems very thankless work. Men of culture and refinement hate to be considered beggars. They are touched to the quick by such remarks as are sometimes heard: "You come to me very readily when you want money, but you are not so much in a hurry to care about saving my soul." They shrink too from that weighing of one's neighbors in the way of financial duties which men of means often indulge in. But we have yet to see the man who will not, when his hobby is concerned, brave all this. When it is to get the chancel enlarged, or the chapel built, or the old pews replaced by open sittings, the clergy pluck up heart of grace and go at the work.

We are entreating the clergy to make missions, domestic and foreign, their hobby. We are assured they will not lack sympathizers. We once heard a young brother ask anxiously in a meeting of clergy, "When you go to call upon people, what do you talk about?" We can only say to such, "Get up the subject of missions, and tell what you know about it. Everybody can understand that. Not missions in the abstract, but mission life out on the frontier; what a man has to go through in such a place. Get out the map and show where it is that such a one is stationed. Geography goes a great way in carrying conviction to a certain class of minds."

"But why," says one of those whose Christianity consists largely in a contemplation of the various objections brought against it, "why this incessant talk about money? The Gospel is not money." No, it is not; but that is no reason for the exegesis sometimes offered for the text, "They which preach the Gospel should live of the Gospel"; viz., that they should have their preaching for their pains. St. Paul settled that whole question long ago. He talked

about money, and plainly enough too. Money is necessary so long as food and clothing and travel are not to be had without it. We mention money to these scandalized disciples because in no other way than by the payment of money can they so cheaply and easily discharge an obligation which their baptism lays upon them.

Suppose at the last day one is asked by the Judge, "Hast thou preached My Gospel to such and such who were in darkness?" "No, Lord, I had no gift or call to preach." "Hast thou then sent another who had the call?" "No, Lord, I only discouraged and disheartened those who would go, by complaining of the cost of missions and openly doubting whether they would do any good." We are sure no true disciple will care to be committed to any such answer as that.

We are certain, then, that want of consideration of the subject is all that is lacking to correct for the most part this defect of care for missions. "But," says a good brother, "I don't know anything of the subject." We reply, "Find out!" If you have a missionary bishop within reach, interview him. Or, better yet, take the list of missionary bishops in the Church Almanac, select one and write to him, asking him to tell you what he in one little corner of the work is doing and what he hopes to do. Then tell your people. There is nothing like directness and precision, names, dates, locality, to interest hearers. That will do for a beginning. Then go on, taking from *The Spirit of Missions* and other missionary documents more facts, and so on till you have the subject at your command."

"But," says the objector general, "charity begins at home." We trust the author of that execrable proverb has long since repented in sackcloth and ashes for his abominable perversion of the truth. "Charity at home," as the phrase is used and understood, means easing one's self that other men may be burdened. If it be true charity, it assuredly does not stay at home. And we seriously say, knowing whereof we speak, that if any man has the religious interests of his neighborhood at heart, if his parish is cold and dead, and his list of communicants small, he cannot more surely and quickly apply an effectual remedy than by kindling a missionary spirit. Charity once stirred up abroad is sure to *come home*, and to come home with enlarged ideas. We do not care to say more about this; it is the fact, and proved by trying, if any one is inclined to doubt.

That which the Church requires is systematic attention to the entire field of missions. There are many parishes which have hitherto borne the burden of the whole work; many more which are in arrears for the entire past and for present claims.

We shall try to show, by and by, in what ways a liberal expenditure is needed. Good work cannot be cheap work. It is too much the American habit to slight whatever is to be put out of sight, to rely upon show, and to consider that wasted which is expended upon unseen substance. Now and then in the sphere of dynamics a fearful and impressive lesson is given through the means of some catastrophe which sends a thrill of horror through the land.

While we can indeed acquit the Church of using other than her best material for the places where stress comes, we cannot say that in the provision made for the maintenance of missionary work she has not been guilty of the American weakness. She has at least sought the poor economy of trying to sustain the heaviest burdens by the smallest available support. There is but one excuse for this, and that is that the work must be done—and those who undertake it go voluntarily, counting the cost. Were it not for this a heavy responsibility would be upon the heads of the missionary committees. As it is the responsibility falls back upon the whole Church, which is requiring and accepting such service as it gets, and supporting it with such inadequate maintenance.

We repeat we do not believe that this is the temper of the Church. It is simply that the earnest spirit of the heart of the Church has not been fully felt in its whole body. It has not been felt because the facts are not known. These facts have not been known because the ones who should make them known, viz., the rectors of the several parishes, have not learned them and told them.

We do not fault our right reverend fathers in God, amid their multitudinous cares, for this neglect; but we do venture to say that a word of admonition from them would go very far. Did they ask each one of their clergy, "Are you careful to instruct your people on missionary topics, and to require stated offerings?" we believe that the long list of delinquent parishes would be speedily reduced to the handful of the really indigent.—*Spirit of Missions*.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

VI.

Could you not make some Changes in your Modes of Worship, so as to render your Church More Popular?

Doubtless we could change some of the details of our modes of worship. It is probable we may do so. It is certain that most of us want to do so. There are very few Churchmen who are convinced that the precise arrangements we have to-day are just what are best; and for some years past the attention of our legislative body, the general convention, has been called to certain proposals for

changes which, in the estimation of many, would prove beneficial.

To understand our present arrangements we must go back a little and see how things have come together into their present shape. No one claims that the primitive Christians were accustomed to begin their worship by the use of the words of our exhortation, "Dearly beloved brethren," nor that they observed just the same order that prevails now. All we claim in this regard is that their worship consisted of the singing of hymns, the offering of prayers, the reading of Holy Scriptures, the celebration of the Eucharist, the delivery of exhortations, and the making of explanations of the truths of religion.

It is highly probable that the main feature in their worship was the celebration of the Lord's Supper, otherwise called the Eucharist or thanksgiving feast.

How often they met for worship, and just what they did when they came together, we cannot tell further than that they met every Lord's day, perhaps frequently in each other's houses during the week, and sometimes at the graves of the martyrs. Their worship was a united worship, and hence there grew up very early certain forms of prayers, praises, and recitations, which we call liturgies. Portions of these liturgies which were then used are still in existence, and are regularly used by us.

In course of time, as the persecutions ceased and it was safe to build churches, and to worship openly without fear, more attention was paid to the details of Divine service. It was made more elaborate than was possible in the times of danger. Later on the occasions of public worship were multiplied, and there were services for different days, and for different hours of the same day.

Without attempting to trace very minutely the changes, additions, and adaptations that were made, it is sufficient to say that our present morning service is the combination of three separate services used in the old Church in England.

They were separate services for different hours, but were finally brought together and used, one after the other, as now, by the same congregation.

Considerable relief has been afforded by the action of our authorities in allowing such a separation of the old order as will permit, on many occasions, the use of one of these services without the others, as, for example, the Holy Communion without the preceding Morning Prayer and Litany. Without touching upon points which are still in consideration for future action, it may be said that the tendency now is in favor of a degree of flexibility which was not considered possible even twenty years ago. We are fast coming to a period when the services will be so arranged that all suggestion of weariness will be inadmissible. But as all changes must be made in a lawful way, the proposals for shortened services are now being considered with the due care that they deserve.

The direct application of the question, however, is not so much to any of the points thus far treated here as to other changes of a more serious character.

The first of these is prompted by an impatience towards all settled modes of worship. The view is held by some that people are called together not so much to engage in worship as to be instructed.

The time spent in prayers and hymns and

Scripture readings is regarded as only leading up to the great point—the sermon.

They have lost the idea that the primary purpose for which an assembly of Christian people meet is to worship God. Hence the singing is not general, but is delegated to a choir of professional vocalists; few kneel in prayer; many stare at their minister during the whole time of prayer; the Scriptures are not read in any connected way, but a few verses are selected, and then hurried through.

The attention and interest of the people generally are enlisted only when the sermon is delivered.

To many, trained in this way, it seems a weariness to take part in a service of our Church which calls upon all to humbly kneel and pray aloud to God, to stand and unitedly sing His praises and recite the Christian Creed, and to listen with reverence to large selections from the Word of God.

If such persons expect the Church to give up all this, and to adopt usages which we think are responsible for so much of the irreverence and irreligion of the day, we can say that it is probable no such change will ever be made.

If God be worthy to be worshipped, and if it be man's duty to worship Him, the Church will never encourage its children to neglect that duty.

We can have just as much preaching as we want without any lengthened service preceding. Our clergy can call the people together at proper times to hear sermons only. But there must be times when the great assembly shall be summoned for the reverent worship of the King of heaven.

The second point aimed at by the question is probably such an adaptation of our service as will permit the people to be mere spectators. Some do not object to the service itself, but simply to being called upon to take part in it.

They do not want to be bothered with rising and kneeling, with reading and reciting. If they could look on at the proceedings, and take no part, they would like it well enough. In other words, they are willing that it should be a religious spectacle, not a united service in which all join.

Perhaps we may be unconsciously fostering such a desire by the introduction of usages, styles of music, etc., which render it practically impossible for the congregation to take any part, except to look on.

The theory of our Church certainly contemplates something more than the people's merely "assisting by their presence in church." They are to be participants in the worship. They have their part to take. It is a service of *common* prayer and praise.

In the effort to popularize religious services there is the danger of being content to have men pleased with exhibitions of worship rather than drawn to be true worshippers themselves.

Our work as a Church is not to make worship appear unreal by placing it on exhibition for the entertainment of a curious assembly, but to lead all men to feel that it is their duty to engage in it to the extent of their ability and opportunity.

Another point included in the question has reference to the modification of doctrinal principles that will make religion and its duties more easy and comfortable than they are to persons of unspiritual minds.

The public confession of sinfulness, the cry for mercy, the rebukes of vice, the ex-

hortations to self-denial, are not relished by many in these days who prefer a more easy creed, and a religion with fewer restraints; in whose minds the thoughts of duty and responsibility are not as prominent as once they were; and who are crying out, "Prophecy to us smooth things."

Our Church speaks to men as sinful by nature and as in need of spiritual renewal.

It demands purity of heart, and sets before us the ideal of a worship rendered by those who are striving to attain such purity.

It still recognizes the burden of the cross to be borne by every disciple; and inculcates self-denial, humility, and meekness.

If men deny their sinfulness the Church still teaches that all are miserable sinners. If men claim a great degree of nobility for un-renewed nature, the Church teaches that without the grace of God we can do nothing. If men would live selfishly, it urges them to remember the example of Him who, though He was rich, gave up all for our sakes. If they would form classes and caste distinctions, it teaches that we are one brotherhood in Christ Jesus.

It is in vain to hope to popularize the Church, or to commend religion to the masses, by denying or obscuring the old truths.

The Church's mission is to raise men to a higher level, and to win them from a love of evil to a love of goodness.

If it lower the standard, or if it proclaim only pleasant things, it is no longer a safe custodian of the Gospel of redemption. While it is our duty to be ever seeking the best means of bringing the Church into contact with men, we are never to forget that it is the Church of God, His kingdom on earth—a kingdom not of this world, but made up of men redeemed from the bondage of this present evil world.

It can never be made popular in one sense, but it will ever go on having its triumphs, ever advancing, and drawing into its fold those who are led by the Spirit, and who become new creatures in Christ.

It is not a hopeless contest that it wages. It knows that men need what it has to give. It knows that their deepest yearnings are for the consolations it has to offer, and that in the reception of its truths they attain their best degree.

With its hands reaching out to relieve distress and to succor the needy, with its voice speaking the truths of God to all, and with its heart beating with love to its Lord, it must draw men to it, and make them better men henceforth.

But if it seek only to gain popular favor by concealing its true character, if its aim be mainly to increase its membership roll, and to swell its possessions of gold and silver, if it speak not for God to sinful men the message God entrusts it with, it is then a mere worldly society, and no longer the Church of the living God.

G. W. SHINN.

LETTER FROM ENGLAND.

FEBRUARY 8th, 1879.

I think few things in these quiet times will interest your readers more than the preferment to elevated posts in our Church of the two eminent students and writers, Professors Lightfoot and Stubbs. Though the career of both will not be unknown to you, a few words ought to occupy a portion of my letter this week. I will not dwell on the credit the premier has gained by such unexceptionable appointments, but merely remark that the thoroughly *unparty* choice he has made will serve him in good stead with his Church supporters. I believe Dr. Lightfoot

is not even called a tory, while Professor Stubbs is only a nominal adherent. In fact they are both of them too entirely immersed in their researches to pay sufficient attention to such matters to be entitled to any decided political opinions; and it is well there are a few such; though if the example were at all largely followed it would be disastrous. We want students and highly educated men to mingle freely in our political life, to which they not only give lustre, but, to a considerable extent, guidance. The question rather is, what sort of bishop-canon will these gentlemen make if they have been so exclusively employed in literature and theology? I am inclined, considering the posts they are respectively called to fill, to augur well of both of them in the future. Professor Lightfoot is an excellent preacher, and has that rare gift of saying what he has to say in so terse and intelligible a form that he cannot fail to command confidence, while his extreme activity of mind and habits of business will enable him to cover the ground even of a modern sorely-pressed bishop. His views are moderate, and though he was thought to show, some years ago, a slight leaning to the Broad Church school, that impression has been removed by his later works. His reply to the author of "Supernatural Religion" was of itself enough to lay the whole Church under a deep obligation; and at his age, though only fifty-three, a life-long student, has amassed such an amount of materials that he may well be expected to find popular methods of utilizing them. As Bishop of Durham, a successor of the immortal Butler, he may yet even find opportunities for thus benefiting his own and future generations with something of the same success. And this is the comforting thought when regrets are expressed at his being removed from his work at Cambridge. We cannot regret that he should twice have refused the offer of a bishopric, but we may be thankful that he has accepted at last. We want a few more learned bishops of the style of Bishop Wordsworth, and have had, if the truth must be told, just a little too many of the mere dexterous, platform-orator type. Variety is desirable, and I would be far from depreciating a bench which will, on the whole, bear comparison with most of modern times; but I believe the best judges feel that the standard has been for generations a good deal lower than it was in the days of the Stuarts, before the circumstances of the Hanoverian succession deprived us of the power of exercising a choice amongst the most able and learned of the clergy.

Then, as to Professor Stubbs, the government has done a very wise thing in giving a canonry with £1,000 a year, at St. Paul's, to a student of the German type of industry, one of the most learned men in Europe, who will reflect credit on the metropolitan cathedral, while he is still free to exercise his office at Oxford as regius professor of modern history. This last is a post which the present government would have found it difficult to fill up; and as the professor will continue to hold it, merely keeping his stated residence in London, the difficulty does not occur. As a preacher the new canon will not make much mark, but he is not deficient; and the staff, which includes Canon Liddon and Dean Church, is not badly off.

But there is one point of view which we may regard with unmixed satisfaction in these appointments, and it is one which enables us to digest the many anomalies which have encrusted our ancient relations of Church and State. Such preferments as these give a vast impetus to the cause of learning and research throughout our whole community. These are the rich prizes, taking them in the most vulgar light, which blaze in the distance for the poor, hard-worked, pale clerical student, spending his days in the pursuit of knowledge which brings no immediate reward, and yet meanwhile devoting a blameless, and perhaps not inactive, life to the good of his fellow-creatures as occasions arise. For the many who pass away unrewarded there are but a few who succeed, and probably these would not succeed if they were consciously aiming at such rewards; but one cannot doubt that the mere fact of the distinction awarded to some does unconsciously act upon others, conveying an impression of the nobleness of work by its recognition at the bar of public opinion, and sweetening many a bitter toil by the reflection which that distinction casts back upon

themselves. In the hurry and bustle of modern life in England, amidst the fearful questioning of the most sacred things, it is no slight benefit which we yet retain from the bounty and wisdom of our ancestors, that their noble foundations are still available for the reward of learned clergymen. The Universities no longer present the prizes they once did to this class, and it is well the cathedral foundations still remain in some portion at least of their ancient glory.

The trumpets are sounding for the political battle which commences in parliament next week. The opposition orators are displaying their wares and courting their followers. The government still professes to be strong in the good-will of the constituencies, and points to the facts of the case—the peace with Russia instead of the war so lately imminent, the success in India, and I believe I may add the promising outlook of affairs even in South Africa, our newest difficulty. If the state of the public funds is any proof of its good position, the government can point to consols at over 96; and the distressingly hard winter has at last passed away, our rivulets are unbound, our roads passable, our poor people at work at last. Against it must be set the operations of the new system of caucus, adopted from your example, and spreading, from Birmingham as a centre, all over England. This is a great power in elections, whatever we may think of the principle and the tyranny it involves. The Tory organization, complete as it is on the old lines, has nothing to touch this new weapon; and though Mr. Forster and other magnanimous liberals decline to knock under to the unwelcome dictation of cliques, the thing will grow and become an institution. It is in the nature of things that it should. One of its earliest results will be to attempt the disestablishment of our Church; but for my part I believe it will break its head against that rock, at least in our time. On that point it would be easy to write volumes, but I must stop. I shall soon have to report the results of many ecclesiastical trials now pending, amongst others that of the Bishop of Oxford, for refusing to allow proceedings to be taken against Mr. Carter, of Clewer. He has caused some excitement by announcing his intention to plead his own cause, a novel and questionable resolution.

ENGLAND.

LAMBETH CONFERENCE AND FRENCH CATHOLICS.—The Bishop of Ely has written the following letter to the Primus of the Scottish Episcopal Church:

"ELY HOUSE, DOVER STREET, Feb. 1st, 1879.

"My Dear Primus: I am constrained very unwillingly to trespass upon you with regard to your letter addressed to M. Loyson, because, both as a member of the recent Lambeth Conference and as a bishop, I am closely involved in its statements and conclusions.

"I thankfully acknowledge the grave and solemn character of this very able document, in all respects worthy of your lordship and of the occasion. I accept it as suggesting matter of the utmost moment for the consideration of the bishops of the Anglican communion; but I regret to have to express my belief that in your 'tender of a provisional oversight' to M. Loyson's congregations, and in the conditional offer of episcopal ministrations hereafter, the power intrusted by the Lambeth Conference to the committee, and consequently by the committee to yourself, has been exceeded.

"Permit me to ask your attention to the exact extent of the action of the Lambeth Conference as it is to be collected from the authorized report of its proceedings. Various reports of committees were adopted by the conference.* The conference thereby made the resolutions of those committees its own.

"Amongst these various reports is one of a 'committee appointed to receive questions submitted to them in writing by bishops desiring the advice of the conference on difficulties or problems they have met with in their several dioceses, and to report thereon.'

"The committee had its attention called to 'the position which the Anglican Church should assume towards the 'Old Catholics' and

towards other persons on the continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American'† and it reports thus: 'For the consideration, however, of any definite cases in which advice and assistance may from time to time be sought, your committee recommend that the archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the bishop superintending the congregations of the same upon the continent of Europe, and the Bishop of Gibraltar, together with such other bishops as they may associate with themselves, be requested to advise upon such cases as circumstances may require.'

"The Lambeth Conference adopted this report, and thereby constituted the above standing committee; and here, so far as the authorized record of its proceedings informs us, its action ceased.

"Now, I submit that the standing committee above named was, by the terms of its appointment, empowered only to advise with regard to any definite cases. It was not empowered to take action. The Lambeth Conference, i. e., authorized the above standing committee to confer with applicants for advice and assistance, to investigate the circumstances of their case, and to advise upon the expediency of granting or refusing their application.

"It is not, indeed, specified whom the committee is to advise. Properly a committee should advise the body by which it is appointed, but inasmuch as the Lambeth Conference is not (I believe) a continuously existing body, the terms of the appointment would, in my opinion, be most fitly satisfied by the standing committee publishing a report embodying their judgment upon any application received from time to time, for the instruction of the episcopate of the Anglican Communion. The taking action or not upon that advice would rest with any future conference, or, in the meantime, until such an assembly should meet, with the several national Churches in their own convocations, conventions, or synods.

"If, however, it should be urged that the parties to be advised by the standing committee are the applicants for advice and assistance, I should still contend that the terms of appointment of the standing committee empower it only to advise, not to offer or pledge on behalf of the Anglican communion active assistance or coöperation.

"On these grounds I have nothing to object to what is stated in the opening sentence of your lordship's letter to M. Loyson—I have been requested and authorized by his Grace the Archbishop of Canterbury, and other members of the committee nominated by the recent Lambeth Conference, to confer with you on the subject of your letter of August 4th, addressed to his grace as president of that committee; but I am obliged, with deep respect, to dissent from the subsequent statement that 'the bishops of the Anglican communion, convened at Lambeth, authorized a committee of their own number to offer such help as they might need to those Churches and Christian communions,' etc. I must therefore maintain that neither the Lambeth Conference as a body, nor the individual bishops attending it, are committed to the course of action which you announce your own readiness to adopt with regard to M. Loyson's mission, viz., to make an absolute tender of provisional oversight, and a conditional pledge of administering episcopal functions to his congregations, should his revised ritual meet your approval.

"I write with sincere reluctance, but I have been made aware that considerable uneasiness is being felt as to the degree in which our Church has been pledged to what she has hitherto so scrupulously avoided, the intruding into foreign dioceses save only for the purpose of ministering to her own members. I myself also shrink from forsaking the rule of non-intrusion, so long and heedfully followed by the Anglican Church, so ruthlessly violated by the Roman. I am, there-

fore, anxious to point out the ground upon which I must hold that whatever conclusions may ultimately be arrived at as to the recognition of M. Loyson's mission, the Anglican communion at present stands committed only to a careful consideration of the case. With great respect, I remain, my dear primus, your faithful friend and brother,

J. R. ELY.

"As your letter to M. Loyson appeared in the *Guardian*, I send a copy of this letter to the same newspaper."

THE BISHOP OF ROCHESTER AND ST. JAMES'S, HATCHAM.—The Rev. H. A. Walker has replied to the letter of the Bishop of Rochester in reference to the difficulty with Warden Sanders. He says that the cross and candlesticks were originally part of the furniture of the Church, and had been declared legal, but had been illegally removed. In simply replacing what had been taken away without authority he no more required special permission than he would have done had it been necessary to replace a stolen Bible or Prayer Book. Now that the ornaments in question are restored, it would be illegal for him to remove them. He justifies his closing the church on the ground that to have gone on with the services under the disturbing circumstances would have been simply mockery. As to the spiritual aspects of the case to which his lordship refers, Mr. Walker says: "The history of the parish for some considerable time past, notably during the ministrations of Mr. P. Dale, is enough to show your lordship, if you will have the kindness to examine it, that no shadow of a pretense can be alleged on the part of the parishioners, with whom Mr. Sanders has chosen to act, that the glory of God and the interests of religion have had the smallest share in dictating their policy. It is not as if we had, as your lordship puts it, two rival schools of religion in conflict; but I am sorry to say that one of the parties concerned has exhibited throughout nothing of a higher character than rowdy violence and profane irreverence."

CANON LIGHTFOOT'S SUCCESSOR.—The queen has appointed the Rev. William Stubbs, Regius Professor of Modern History in the University of Oxford, to the canonry at St. Paul's vacant by the elevation of Dr. Lightfoot to the See of Durham. Mr. Stubbs was born about the year 1825, and was educated at Christ Church, Oxford, where he took his Bachelor's degree in 1848, as a First Class *Lit. Hum.*, and a Third Class in Mathematics. In the same year he was elected to a fellowship at Trinity College, and was ordained deacon by Dr. Wilberforce. In the following year he was admitted into priest's orders, and held the vicarage of Navestock, Essex, from 1850 down to 1867, in which year he was appointed a Fellow of Oriel. He acted as librarian to the Archbishop of Canterbury and Keeper of the Manuscripts at Lambeth Palace from 1862 to 1867. At Oxford he has been successively an Examiner in the School of Theology and in that of Law and Modern History, and Select Preacher before the University. He has held an honorary fellowship of Balliol College since 1876, and the rectory of Cholderton, Wiltshire (in the patronage of Oriel College), since 1875. He has occupied the chair of Modern History since 1866.

DESTRUCTION OF LONDON CHURCHES.—The encroachments of business have been such that some of the most venerable church edifices in London, including among them many fine specimens of architecture, have been compelled to give way. A society has now been formed for the purpose of arresting further demolition.

BANGOR CATHEDRAL.—It has been decided to proceed at once with the completion of the restoration of Bangor cathedral. Upwards of £4,000 towards the £11,000 needed was promised at the last meeting of the restoration committee, Lord Penrhyn giving £3,000, the bishop £600, and one gentleman ten per cent. on all sums collected.

THE BISHOP OF OXFORD AND THE MANDAMUS.—The Bishop of Oxford has given notice that he intends to appear before the Queen's Bench in person in order to oppose Dr. Stephen's application for making absolute the rule for a mandamus which was obtained against him the other day.

AMERICAN MEAT IN ENGLAND.—At a dinner given in Glasgow by the butchers engaged in

* Lambeth Conference—Letter from the Bishops, p. 1, p. 42.

† Lambeth Conference—Letter from the Bishops, p. 33.

the American meat trade, it was stated that the entire quantity of meat imported into Great Britain in 1876 was 16,165,632 pounds, the money value of which was £389,395. In 1878 it had risen to 53,661,216 pounds, with a money value of £1,264,764; while from Europe the total money value of dead meat was only £66,535. The value of the imports of all classes of live stock into Great Britain last year from America and the continent was £7,454,482, and with dead meat added £8,785,781. Of that sum nearly £4,000,000 was from America. Every year, it was pointed out, Europe can spare fewer cattle, and they must look to America to make up the deficiency in the home supply.

THE RECENT APPOINTMENT FOR DURHAM.—The *John Bull*, after a very highly complimentary notice of Canon Lightfoot, as having ably filled all the previous positions which he has held in the Church, says:

But—there is always a *but*—he has never held a cure of souls in the Church of England, and a bishop is the chief pastor of souls in his diocese. Learning is, unquestionably, a very fine thing; but it is something, also, in one who is to rule and moderate over a numerous and not too well disciplined body of clergy, to have some practical experience of their life and work. In this country the traditions of social life have often more to do with the management of affairs than academical and literary excellence. A little knowledge of men has been known to go further than a large knowledge of books, and we should be inclined to expect more of this invaluable art in one who had lived and worked among the clergy than in a great divine, who has dated all his letters from the University, the Athenaeum Club, and Amen Corner. Let us not be supposed to undervalue the advantages of learning. We heartily wish we had more trained theologians on the Episcopal Bench; with all the varied attainments in art and literature that now adorn it, we have often sighed for some deeper and more genuine theology. But it is nothing new that your very profound scholars do now and then mount a "hobby" and ride it with a zeal and vigor that are disconcerting to practical men. This propensity is peculiarly unhappy when displayed by an English bishop; so much of his usefulness depends on tact and management in dealing with the parochial clergy that it is deplorable to see him running counter to their convictions and prejudices from simple ignorance of the profession.

FRANCE.

THE ARCHBISHOP AND PERE HYACINTHE.—The Archbishop of Paris, Mgr. Guibert, has replied to the recent letter of M. Loysen (Père Hyacinthe) in a communication, of part of which the following is a translation:

"Perhaps you flatter yourself that you will find among men, by the success, of your words, the testimony which your conscience refuses you. This will be for you one delusion more. Around your tribune of error there will be seen some persons who have no belief, drawn by curiosity; there will be seen no disciples; your sect will make no converts. You will not even attain to the fortune of the 'French Church' of Chatel, which, after a certain number of meetings that resembled theatrical representations, disappeared amidst indifference and contempt.

"And what place have you selected to set up your pulpit of error? It is the very city in which stands that pulpit of truth made famous by great preachers and once occupied by your self with some renown. Your bewildered hearers will ask for the motives which have led you from the one to the other, and will find none that can honor the new mission which you have given yourself.

"I shall not end this letter, sir, without reminding you that you have ceased to be a Catholic, whatever may be the titles which it pleases you to give yourself. The Church has separated you from her bosom; you are under the weight of her excommunications. No one can be a Catholic in spite of the Church; and her true children know that they are forbidden to listen to your heretical teachings."

ITALY.

VATICAN ITEMS.—The Rome correspondent of the *London Standard* says many symptoms

continue to foreshadow a great, if not perhaps a complete, reconciliation between the pope and the Italian Government. He also says:

"The Belgian bishops have asked the pope to condemn the recent Belgian elementary school legislation. The pope has declined to interfere with internal national affairs not affecting matters of faith or spiritual interest, adding, however, that it was for the bishops to defend, each in his own diocese, the privileges of the Church."

The same correspondent says war may be said to be declared between the pope and the Jesuits:

"Hearing of their intention to bring back their general and headquarters from Florence to Rome, he made known his disapprobation. The Jesuits have sent a strong remonstrance. The pope replied, 'The Jesuits have, in return, published a note almost menacing in its tone.'"

The *Times* correspondent at Rome telegraphs that in consequence of the straitened condition of the pontifical finances and the falling off in the offerings of the faithful, an attempt is being made to give a new impulse to the collection of Peter's pence. On Sunday energetic appeals were made from the pulpits of all the parish churches, followed by special collections. The work has been undertaken by the confraternity of St. Peter.

FRENCH NEWS AT THE VATICAN.—The news of Marshal MacMahon's fall produced a great impression at the Vatican. Cardinal Guibert, Archbishop of Paris, was immediately written to, asking for information and suggestions; but the Holy See will, while carefully watching the course of affairs, leave full liberty of action in political matters to the French Episcopate. Mgr. Meglia, the Nuncio at Paris, telegraphed for instructions in the prospect of Marshal MacMahon's resignation. An immediate answer was dispatched as follows: "Recognize the new president at once. Place yourself in good relations with him, avoiding every appearance of discontent." Immediately on receiving an official intimation of his election the pope will probably write to M. Grévy. Instructions have been sent to Cardinal Guibert to watch over the maintenance of good relations between France and the Holy See.

SWITZERLAND.

RETURN TO THE ROMAN CHURCH.—M. Geofroi, Old Catholic curé of Courtemanche, has re-entered the Roman Catholic Church. A special pastoral from Bishop Lachat expresses the hope that other "heretical priests" of the Bernese Jura will be persuaded to follow the example.

ROMAN CATHOLIC VOTERS.—At a recent election of a parochial council in the most Ultramontane district in Geneva, and the appointment of a deputy to the Swiss Catholic synod, the priests gave the *mot d'ordre* to their people to abstain from voting, as they had done for these five years past. The *Courier de Genève*, the organ of Bishop Mermillod, announced with much emphasis that none of the faithful would take part in the election. The Liberal Catholic party, therefore, expected an easy victory; but they counted without their host, for the orthodox polled in overwhelming numbers, making a point of electing the men who had been most prominent in their opposition to the anti-Catholic policy of M. Carteret. Whether the rural Catholic voters in this instance have acted in obedience to superior orders, or deliberately disobeyed the injunctions of the local clergy because they are of opinion that what is good for their co-religionists of the Bernese Jura is good also for them, is a curious and much-mooted question. It is, however, difficult to resist the conviction that the Catholic Church has at present two policies in Switzerland—one the policy of Bishop Lachat, of Lucerne, the other the policy of Bishop Mermillod, of Ferney.

WEST INDIES.

JAMAICA.—The Right Rev. Reginald Courtenay, D.D., Bishop of Kingston, Jamaica, has in a pastoral letter announced to the clergy and laity his resignation of his diocese. His reasons, he says, have been partly general, partly special.

"I am growing less and less able to bear the mental and bodily strain of my episcopal duties, and I think it best for the diocese, as well as for myself, that I should not go on till I am absolutely stopped from proceeding further. There ought to be no diminution either of the amount or the quality of the work, and of maintaining both of these together at their present standard, which is far from being too high, I am becoming less and less capable. I do not intend to be idle; and of employment—at all events of remunerated employment—in the Lord's vineyard I have a better prospect if I can offer myself as an aged, but not wholly broken-down, laborer."

"The number of Church stations is increasing year by year, and many of our clergy with good reason wish that they should be visited annually by the bishop, though aware that this is impracticable. The bishop who visits them must be in full health and have a good share of bodily activity, or he would break down on the road. He has generally to be his own secretary and his own examining chaplain; though I have often had reason to be grateful for the aid voluntarily rendered to me, more especially by my deeply grieved-for friend, Archdeacon Campbell, or by one who is kindly willing to call himself my secretary, Mr. George Brooks. Above all this there are very heavy responsibilities which a bishop may find others to share with him, but can transfer to no one. Great indeed is 'the care of all the churches,' and I ought to leave it to a younger and a stronger man."

CANADA.

ONTARIO—Appointments.—The Lord Bishop of Huron has made the following appointments: The Rev. R. Fletcher, of Watford, to be rector of Sandwich, and the Rev. P. E. Hyland, of Belmont, to be rector of Warwick and Watford. The promotion is in each case well deserved, both gentlemen having done good work in their respective parishes. The rectory of Warwick, under the fostering care of Mr. Fletcher, has become an important one, and the mission of Belmont, though in some respects a difficult one, owing to the long distances between the churches, yet is now in excellent working order. The changes will take place at Easter.

VERMONT.

BISHOP'S APPOINTMENTS.

The bishop proposes, God willing, to visit a part of the parishes and missions in the following order:

MARCH.

30, Fifth Sunday in Lent, Trinity Mission, Winooski.

APRIL.

6, Sixth Sunday in Lent, St. Paul's, Burlington; Shelburn.

7, Monday before Easter, St. Paul's, Vergennes.
8, Tuesday before Easter, St. Stephen's, Middlebury.
9, Wednesday before Easter, St. Thomas's, Brandon.
10, Thursday before Easter, Trinity, Rutland.
11, Good-Friday, St. Luke's, Chester.
13, Easter, St. James's, Woodstock.
20, First Sunday after Easter, St. Paul's, Windsor.
21, Immanuel, Bellows Falls.
22, St. Michael's, Brattleboro.
23, Christ Church, Guilford.
27, Second Sunday after Easter, Christ Church, Montpelier; p. m., St. Mary's, Northfield.
28, St. John's, Randolph.
29, Grace, Randolph.
30, Christ Church, Bethel.

MAY.

1, St. Philip and St. James, St. Paul's, Royalton.
4, Third Sunday after Easter, White River Junction and Norwich.
11, Fourth Sunday after Easter, St. Luke's, St. Albans; p. m., Swanton.
22, Ascension, Vermont Episcopal Institute.
25, Sunday after Ascension, St. James's, Hydeville; p. m., Mission, Castleton.
26, Trinity, Poultney.
27, St. Paul's, Wells.

JUNE.

1, Whitsun-day, Zion, Manchester; p. m., St. John's, Manchester.
2, St. James's, Arlington.
3, St. Peter's, Bennington.
8, Trinity Sunday, Georgia and Milton.
15, First Sunday after Trinity, Christ Church Mission, Island Pond.
17, St. Andrew's, St. Johnsbury.

When these services occur on Sundays, or other holy days, the bishop wishes to have the celebration of the Holy Communion.

He hopes also to meet the children in every parish and mission for catechizing.

W. H. A. BISSELL, Bishop.
Burlington, February 17th, 1879.

MASSACHUSETTS.

BOSTON—Children's Missionary Meeting.—Old St Paul's church was filled on Saturday, February 15th, with the teachers and children of the different Sunday-schools of the Church in this city and vicinity. The music, led by the organ and a cornet, was very hearty. Five addresses were delivered, the bishop of the diocese and the Rev. Messrs. Osgood, Learoyd, Shinn, and Newton being the speakers. The different departments of the missionary work were explained, and the children were told how they might help. The meeting lasted over an hour and a half, and the interest was unflagging from the beginning to the end. The addresses were short and pointed, and Mr. Newton's was illustrated by means of pictures and a map.

PREPARING FOR LENT.—Each year the observance of the Lenten season becomes more and more marked in this diocese. Judging from the activity of the clergy in preparing their lists of Lent lectures and the like, the present Lent is to be one of still greater earnestness on their part in bringing about a reverent observance of this penitential season. Numerous courses of lectures are already announced, and many of the parishes will have the benefit of special sermons. A pre-Lent mission has been held at the church of the Advent, Boston. The preachers being the Rev. Messrs. Knox-Little and Mortimer.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.—A meeting of the directors of this new society was held on the 10th of February, in Boston. A favorable beginning of work was reported as having been made, and considerable interest in it seems to be felt by the younger clergy. Its officers are: President, the Rev. Dr. G. Z. Gray; secretary, the Rev. G. W. Shinn; and treasurer, the Rev. C. L. Hutchins.

SOUTHERN CONVOCATION.—The winter session of this convocation was held at St. John's church, Jamaica Plain (Boston), on Tuesday and Wednesday, February 18th and 19th, about twenty of the clergy being in attendance. The bishop of the diocese presided on Tuesday. After the business meeting, in the afternoon of that day, the Rev. Percy Browne read an essay on "Our Ministry to Children," having special reference to Sunday-school instruction, and showing how reverence, the moral appetite, the mental reach, that children have by nature, need to be cultivated most tenderly and guardedly. He spoke of a right use of the Christian year, of the kind of instruction most beneficial, and of the best types and models of saintship to hold up to the mind of childhood. The Rev. Dr. Burroughs and the Rev. Messrs. Learoyd and Winslow touched upon points in the essay, and the bishop closed with remarks upon making the great facts in religion loving and living realities to children. The speaker who was to open a discussion upon the Sunday question not appearing, an informal discussion of diocesan and parochial topics ensued.

In the evening addresses were made on "The Financial System in the Church." The Rev. S. U. Shearman spoke on the question, "Is the Financial System in the Church in this Country a Success or a Failure?" The voluntary system, the speaker said, hangs upon the development of Christianity in men and women, which was very uneven and tended to make conspicuous the measure of the giver. The voluntary system blights the opportunity of the Church and prevents its reaching the poor, the outcast, and the laboring classes; while it was a fact that the Church could be a greater proportionate blessing to such than to any other classes. In large cities there are large classes who do not care for the Church, so that the Church ought to have the force to reach such. A system for Church support should exist wherein the poor and the rich should be considered as alike valuable. As to what should be adopted in place of this, the speaker said that endowment is the most attractive. He cited the success of Bishop Tyner in Australia, who, since 1848 had obtained a fund of \$1,200,000, which sustained a bishop, forty clergy, and many other minor officers. It seemed to him that much more desirable results might be secured if the people in America would put their gifts in the hands of their bishops, or a commission of clergy and laity in each

parish, and have the income sustain the work of the Church.

The Rev. William C. Winslow took up the question, "What are its Advantages and Disadvantages?" Mr. Winslow first defined the English system of endowments, and then the methods of voluntary Church support that exist here. An ideal system would be, he thought, to have both endowment funds and free-will offerings—the latter as an act of worship and for charitable uses. But the voluntary system is the only one we have—support from pew rents, subscription, and offerings. The speaker gave four disadvantages of the voluntary system: The shifting character of the American society, that disinclines people to liberally support a parish church that they have no permanent interest in; distinctions in church on the score of money are anti-scriptural, the most money getting the chief seats in the synagogue; the inadequate support of the American clergy under the voluntary system; the general evil of constant removals of the clergy, owing to their inadequate support. The principle of a free and open Gospel is a righteous principle, and we must pray, speak, and work for its realization on the earth. The common people heard Christ gladly, not only because He was the Messiah, but because He spoke where they could hear Him. The invisible Christ in Boston is the same in principles that the visible Christ of Judea was. We must live up to these principles would we hail the day of a free Gospel and of a Church supported in full strength and adorned with every material glory.

On Wednesday morning the Holy Communion was administered, Messrs. Learoyd and Harra-den conducting the service. The Rev. Julius H. Ward delivered the sermon. He showed how God works both by love and revelation; that natural theology has God in it as seen in consequents and results from precedents and causes; how man is in the image of the Divine Being. He explained the great lesson of a vicarious atonement as seen in nature, in the animal creation, and in human suffering. Development in moral being by the Holy Ghost was the closing point made. The Christian religion was the development, not the republication, of natural religion.

A business meeting followed, the Rev. L. K. Storrs being appointed essayist for the next meeting of the convocation, the Rev. C. H. Learoyd as exegete, and the Rev. R. H. Howe to open a discussion. After an informal debate on the financial question of the previous evening the convocation adjourned, to meet at Brookline, in May.

RHODE ISLAND.

FESTIVAL OF PARISH CHOIRS.—The first choir festival ever held in this diocese took place in St. Stephen's church, Providence, on the evening of Thursday, February 6th, and its success was so far beyond the highest anticipations of its projectors that there is little doubt of an annual repetition of the festival. The services began with the processional hymn, "Onward Christian Soldiers," to Sullivan's music, sung by the combined boy choirs of All Saints' and St. Stephen's churches, Providence, and Trinity church, Bristol. The bishop of the diocese, nineteen other clergymen, and 107 surpliced chorists, were in the procession, which, carrying four silk banners, marched from the chapel up the broad aisle to the chancel where the remainder of the choirs were seated. These comprised little girls, and young women and men from Newport, Wickford, Bristol, Warren, Barrington, Pontiac, Portsmouth and other places, numbering with the surpliced choirs about 250 voices. The whole service was sung with fine effect. It comprised the intoning of the Lord's Prayer, the creed, versicles, responses, and collects, with the *Te Deum* of Arthur Sullivan, *Magnificat* of Attwood, and "Send out Thy Light" of Gounod; also the hymns, "The God of Abraham Praise," "Ten Thousand times Ten Thousand," and "All Hail the Power of Jesus' Name," and surpassed anything in the nature of a musical service ever heard in Rhode Island. Under the leadership of Mr. W. H. Daniell the choir sang in admirable time and tune, giving not the slightest hint of the fact that the afternoon rehearsal was the first and only time of coming together.

Immediately before the offertory the bishop

extended his hearty congratulations to those who, amid perplexities and at great pains, had arranged for the services, upon the successful result of their efforts, and thanks to the singers, who, had come from all parts of the diocese to give their voices to the chorus. He spoke of the importance of good Church music, remarking that by elevating the tone of the music in churches we were also elevating the tone of the religious sentiment throughout the community. The bishop then appealed for a liberal offering in aid of this good cause. The sermon was delivered by the Rev. G. J. Magill, rector of Trinity church, Newport, and set forth in an interesting manner the nature of true Church music.

CONNECTICUT.

HARTFORD.—The annual collections in this city for the Society for the Increase of the Ministry have just been made, showing gratifying gains over last year. It is thought that these offerings for the year will exceed \$1,000.

BUREAU OF RELIEF.—The thirteenth annual report of the corresponding secretary and treasurer of this Society presents an encouraging statement of success accomplished during the past year. Acknowledgment is made of the assistance given to the society in its work of distributing clothing and other articles, especially in those parts of the South visited by the yellow-fever. The total income of the society in money during the year was \$684.21, and the expenditures were \$643.45, leaving a balance in the treasury of \$40.76. Eight parcels, eleven boxes, and seven barrels of clothing and other supplies were distributed. Money was appropriated to seven scholarships, but three of the scholars appointed were prevented from using the provision made for them. The total amount of money received for scholarships was \$398.50. Many appeals for aid are made to the society to which it is unable to respond, and contributions from benevolent Church people are asked for. The address of the corresponding secretary and treasurer is Mrs. Stephen Terry, Hartford, Conn.

NEW YORK.

NEW YORK—Uniform Sunday-school Lessons.—A meeting was held in this city, recently, of persons interested in the scheme of uniform lessons for Sunday-schools, to prepare a list of lessons for the Trinity season. Representatives were present from the Dioceses of New York, Long Island, Massachusetts, Pennsylvania, and Central New York. The session lasted all day, and was devoted to making a selection of topics from the lists prepared by the different members. It was agreed to present the leading points in the life of Moses, beginning with the Book of Exodus, and including parts of Numbers, Leviticus, and Deuteronomy. The work of the committee was carefully done, and it is thought the Trinity-tide lessons recommended will be very generally accepted by the different Sunday-schools throughout the Church.

St. Ann's Church.—During Lent the services in this church, on Eighteenth street, near Fifth avenue (the Rev. Dr. Thomas Gallaudet, rector), will be as follows: On Sundays, at 7 and 10:30 A. M., 4 and 7:30 P. M. For deaf-mutes at 2:45 P. M. On the first Sunday in the month, Litany and Catechising at 4 P. M. On other days there will be services at 8 A. M., 12 M., and 4 P. M. On Wednesday and Friday evenings and all the evenings of Holy-week, except Saturday, there will be services with sermons at 7:45 o'clock. On Wednesdays and Fridays, at the noon Litany services, there will be lectures. On Thursdays, at the 4 P. M. services, there will be short lectures for children. On Good-Friday, after the 10:30 service, there will be a special service, with meditations. The seats are free, and the church is supported by free-will offerings.

The Free Church Guild.—This association held its annual meeting in St. Timothy's church on Sunday evening, February 23d. Addresses were made by the Rev. Dr. G. J. Geer and the Rev. W. N. Dunnell to a large congregation, and a letter was read from the Rev. Dr. W. J. Seabury, who was prevented from attending by illness.

The Funeral of Dr. Haight.—The funeral of the late Rev. Dr. Haight took place in Trinity

church on Monday, February 24th, at 1 P. M. The opening sentences were read by Bishop Potter, and the lesson and prayers by the Rev. Dr. Dix. The interment was in the cemetery at Hyde Park. The bearers were the Rev. Drs. Howland, Twing, Swope, Houghton, Potter, Mulchahey, Morgan, and Wyatt. A large congregation and many of the clergy were in attendance.

After the services the clergy met in the room in the rear of the chancel, when Bishop Potter, in a few touching remarks, attested his estimation of the learning, piety, fidelity and great executive ability of the late Dr. Haight. He was followed by the Rev. Dr. Morgan, Bishop Seymour, Bishop Bedell, the Rev. Drs. Osgood, Mulchahey, and Cornwall, and the Rev. Mr. Crapsey. A committee, consisting of the Rev. Drs. Morgan, Washburn, Dyer, John Cotton Smith, and Henry C. Potter, was appointed to draft resolutions expressive of the sense of the meeting.

LONG ISLAND.

BROOKLYN—Grace Church.—The annual offerings for missions taken recently in this church amounted to \$12,764.

Grace Church.—On Quinquagesima Sunday, February 23d, the bishop of the diocese visited this church (the Rev. Joseph Beers, rector), preached, and confirmed fifteen persons. The bishop also made an address to the congregation, advising them to pay the debt—\$3,700—upon the church, and promising his assistance. New stained-glass windows have been lately placed in this church, made by Messrs. Sharp & Colgate, New York city.

SUNDAY-SCHOOL CONVOCATION.—The third meeting of this convocation for the present season was held in St. Mark's church, Brooklyn, on the evening of February 17th. The Rev. Dr. Middleton, of Glen Cove, read the paper of the evening, the subject being "The True Place which the Children of the Church have in the Worship of the Church." The essay sketched the nature of the holy service through which Divine worship is rendered, and showed how instructive such services are. He pictured a child led on from its baptism to the full culture and training which the Church gives. He was satisfied that the true place for the children is in the pew, side by side with their parents; for the Church's services are such that a Newton could kneel with the school-boy, a Kepler worship with the child of the forest. Though there may be much that children cannot understand, there must always be something to instruct and interest the youngest. A sermon that has nothing in it for the youth is certainly in a measure faulty. Dr. Middleton commented on the paucity of children in our congregations. The same is true of other Christian bodies. There have been three generations of Sunday-schools, yet very many trained under this modern machinery are irreligious, irreverent, unfilial, and ignorant. Services were advocated by the essayist in which the symbols and ritual should attract and engage the attention of the young, and the preaching have that grace of simplicity which would enable them to understand and enjoy it. The order of importance, in respect to development of character, is first the family, next the house of God, then the Sunday-school. The paper was one of rare value, thoroughly wrought, and delivered in an impressive and natural manner.

The Rev. Joseph Beers corroborated the teaching of the essay from his own experience as a child. Children should not be brought up away from the Church. The culture, training, and worship of the home, too, are a solemn duty.

Mr. Matthews, of St. Peter's church, deplored the absence of children from church, which he regarded as a growing evil. Out of a Sunday-school of 400 children and seventy teachers, on a fine Sunday, only forty went from the Sunday-school to the Church service which followed, to which they had been especially invited. Where do the children and young people go? Too often on the Lord's day to Coney Island and the park.

Mr. Seth Low did not think that the dangers which had been described are so imminent. The cry, for some time, has been that things are getting worse, when in fact we know they are improving. Still he thought that the attitude of the Church is often the cause why children are

not gathered and held. Churches are for the most part enclosures in which pews are held by the few who pay for them. There is no room for the children, no provision for them. If their parents are non-church-goers, as the parents of many Sunday-school children are, there is no place in church for such children. He believed the two facts that churches are loaded with debt and are not free, to be the chief causes why the children are absent. He believed that the first remedy lies with the clergy. If they would preach to those who would be benefited they should preach to children. Seldom can people beyond the age of thirty-five or forty years be changed in their habits. But children can be moulded. The services should be so arranged that children can take part in and enjoy them.

Mr. Butler, superintendent of the Sunday-school of the church of the Redeemer, thought that the churches could not provide for all the children of the Sunday-school. There is not room for them. As a matter of fact the churches are held by and for those who pay pew-rent—a lamentable fact.

A few other remarks were made when the bishop contributed to the discussion two important points: (1) the Sunday-school has no ground for being unless it is training the children for the Church; (2) as a necessary part of such duty the Sunday-school fails in its work unless it is bringing children up to be worthy, growing members of the Church. After all, he thought, the chief difficulty lies with the household. The family is the earliest mould in which the character is shaped; and the sacred influences of the family should be enlisted in behalf of these interests in which the Sunday-school is intended to be a helper and the church the ultimate goal.

Church of the Good Shepherd.—On the morning of Sexagesima Sunday, the rector of this church (the Rev. Henry B. Cornwell) delivered a sermon to the children. A large congregation of adults and children was present. The music was selected with a view to the children's participating in it. The service was very much enjoyed by all; and in accordance with the suggestion of many who were present, the rector designs holding similar services in future at frequent intervals.

QUEENS AND SUFFOLK CLERICUS.—On Wednesday, February 19th, this association met at Garden City, at the residence of the Rev. Dr. Drowne, dean of the cathedral, the bishop of the diocese and ten clergymen being present. An essay was read by the Rev. Dr. W. H. Moore on the adaptation of Church services to the needs of the age. The theme of the essay was discussed by the several members of the clericus.

The discussion was resumed after lunch, the bishop summing it up with instructive counsel. At the close of the discussion a resolution was adopted expressive of the gratification of the clericus at the presence of the bishop, and thanking him for his counsel. The members of the clericus also accepted an invitation from the bishop to meet him in a Lenten conference on Thursday, February 27th.

ALBANY.

CONVOCAION OF OGDENSBURG.—This convocation, by recent arrangement limited to the counties of St. Lawrence and Franklin, met in St. Peter's church, Brushton, and St. Mark's church, West Bangor, on Tuesday and Wednesday, February 18th and 19th, the archdeacon, seven other clergymen, and lay delegates from several parishes being present. The first service was held at Brushton on Tuesday evening, short and interesting addresses on "Salvation through Christ" being made by the Rev. Messrs. Olmsted, Finlay, Nisbett, and the archdeacon—the Rev. Dr. Howard.

On Wednesday morning the Holy Communion was celebrated, the convocation sermon being delivered by the Rev. J. D. Morrison. As this was the first meeting after the new convocation arrangement spoken of above, resolutions were passed expressing the sincere regret of the members at parting from the brethren in Clinton and Essex counties, formerly a part of the convocation; and also at losing the valuable services and pleasant companionship of the former secretary, the Rev. W. R. Woodbridge. A minute was also adopted extending sympathy to the Rev. W. H. Cook and the Rev. W. M.

Cook, his son, in an affliction which has recently come upon them. The Rev. J. R. L. Nisbett was elected to act as secretary until the next annual meeting. The times for the meetings of the convocation were appointed to be the Second Tuesday after Easter, the first Tuesday in September, and the second Tuesday in December. This was done in the hope that the other convocations of the diocese will see fit to hold their meetings at the same times, and that then the meetings of the Board of Missions may follow soon after, so that its members and the archdeacons may go fresh from the deliberations of the convocations to those of the board.

On Wednesday afternoon an essay was read by the Rev. W. H. Phillips on "Temperance," and a general discussion of the subject was invited. This proved to be one of the most interesting of all the exercises. In the evening a missionary meeting was held at West Bangor, at which the Rev. C. S. Olmsted made an address upon "Working," the Rev. T. G. Clemson upon "Praying," and the Rev. W. H. Phillips upon "Giving," the general topic for the evening being, "The True Christian Service." The archdeacon followed the other speakers with a brief address. The attendance at all the services and meetings was large, and here it was overflowing.

Two informal receptions and collations were tendered to the clergy and lay delegates and their friends, at Mr. C. Jameson's, Brushton, and at Dr. Darling's, West Bangor, and were much enjoyed by all present. At this meeting of the convocation the lay delegates outnumbered the clergy by two.

SARANAC—St. Luke's Church.—A correspondent sends the following account of the work which preceded the building of this church, the opening of which was recently reported in THE CHURCHMAN:

In the winter of 1877-78 the Rev. Dr. Lundy, who was temporarily sojourning in the wilderness, held a service every Sunday in the dining-room of the "Berkeley," and a choir practising every Friday evening, when the villagers were taught the chants and the service, all of which resulted in the baptism of twenty-five at Easter and in the effort to build a church.

The determination of the colonists, viz., Mrs. Ogden Hoffman, Dr. Lundy, Dr. Trudeau, Mr. Morris, Mr. Tytus, and Mr. Landreth, to build only as funds were in hand, aided by the careful personal supervision of Dr. Trudeau, enabled them to finish the church by February 12th, 1879, entirely free from debt, and complete in chancel furniture, beautiful windows, and all necessary adjuncts. The lot was given by Mr. Blood, a resident, and very generous subscriptions were made by the villagers, who are chiefly guides and lumbermen. Liberal offerings were made by the above-named colonists and their friends, as also by the guests at Paul Smith's. It is hoped St. Luke's will become a centre of much usefulness, its faithful missionary (the Rev. Mr. Knapp) dividing his time between St. John's church, Saint Regis, and St. Luke's church, Saranac.

CENTRAL NEW YORK.

AUBURN—St. Peter's Church.—The Rev. Dr. John Brainard, rector of this church, has published a four-page circular containing a record of important events in the history of the parish, together with a list of the rectors.

NEW JERSEY.

CONVOCAION OF BURLINGTON.—This convocation held its regular session on Tuesday, February 18th, in St. Stephen's church, Florence, the bishop of the diocese presiding. A sermon was delivered by the Rev. Wm. M. Reilly, of Haddonfield, and the Holy Communion was administered. The treasurer's report showed a small balance in his hands. A minute of sympathy with Bishop Odenheimer, in his protracted ill health, was adopted. Announcements for the meeting of the convocation in June were made as follows: Place, St. John's church, Salem; preacher, the Rev. Elvin K. Smith; essayist, the Rev. Caleb J. Peace.

On motion, the Rev. Dr. Hills was requested to repeat his lecture on Bishop John Talbot, recently delivered before the Historical Society of

Pennsylvania, at the next meeting of the convocation.

At the evening missionary meeting addresses were made by the Rev. Messrs. Hartley and Burk and the dean of the convocation.

FREEHOLD—St. Peter's Church.—This church, whose reopening was noticed recently in *THE CHURCHMAN*, is one of the historic churches of the diocese. Erected before the revolutionary war, and used as a hospital during the battle of Monmouth, June 28th, 1778, it has stood over 140 years, a witness to the faith and devotion of our forefathers. With its shingled sides, and quaint cupola, once surmounted by a cross and mitre, it has long been an object of deep interest, especially to those who worshipped in it. Increased room being needed, shortly after the present rector took charge of the parish an effort to enlarge the church was made, and the work has been well done.

The addition to the church has been made to conform, on the exterior, to the old part. The chancel has been enlarged; the ceiling restored to its original form (pentagonal); new pews put in, by which one hundred additional seats are gained; and handsome stained-glass windows placed, most of them being memorial, the children of the Sunday-school giving a very pretty one, and the donor of the original chancel window enlarging and additionally beautifying that. The furniture of the chancel is of black walnut, the various pieces being the gifts of several members of the congregation. The gas-fixtures are of blue and gilt, of beautiful design; two of the coronas being gifts of two members of the parish. The women of the congregation paid for the new carpet for the whole church with the mites gathered by themselves from week to week.

The cost of the improvement was about \$4,000; and one thing that added to the joy of the reopening was the fact that no man has a claim against the church.

ASBURY PARK—Proposed Clergy-house.—A corner lot, 100 by 100 feet, adjoining the property on which the church stands, at Asbury Park, has been tendered by Mr. Bradley to the Bishop of New Jersey and his successors for a clergy-house, where the clergy and their wives may enjoy the benefits of a sojourn by the sea without having to pay the exorbitant prices usually demanded at watering-places. The bishop has accepted the proffered gift, and requested a number of persons to act as a board of trustees for this object. It is stipulated in the agreement that a house be erected to cost \$5,000, one half of which at least must be expended in a building by July next. The trustees are confident that such an effort will commend itself to the minds of the clergy and laity, and respectfully ask that they unite with them in speedily perfecting this measure. The desire is to have it a pleasant resort for all the clergy, both from city and country, who may possess the privileges to be found elsewhere, only at reduced rates. Without rent, with the cordial support of the clergy and co-operation of the laity, and with God's blessing upon the enterprise, they expect success. Contributions may be sent to Mr. George C. Hance, treasurer, No. 52 Broadway, New York. The trustees appointed by the Bishop of New Jersey are the following: The Revs. Anthony Schuyler, D.D., Henry V. Degen, Erskine M. Rodman, William S. Langford, Thomas Gallaudet, D.D., and Theodore S. Rumney, D.D., and Mr. George C. Hance.

CONVOCATION OF NEW BRUNSWICK.—This convocation held its quarterly meeting in Trinity church, Princeton, on the 18th and 19th of February. The usual missionary meeting was held on Tuesday evening, the bishop presiding, when addresses were made by the Rev. Messrs. Cullen, of Freehold, and Langford, of Elizabeth, and by the bishop.

On Wednesday the bishop celebrated the Holy Communion, and the convocation sermon was delivered by the Rev. H. M. Barbour, of Trenton.

After service the business meeting was held. There were present seventeen of the clergy, and five lay-delegates from the parishes and missions. The missions of the diocese are, by canon, entrusted to the two convocations of Burlington and New Brunswick; in other words, the clergy

and laity in each half of the diocese are responsible for the care and support of missions in their own districts. Thus far the canon has worked well; the contributions in each of the two clusters of seven counties having exceeded, almost yearly, the gifts of the whole State to missions in years gone by. The Convocation of New Brunswick has 42 clergymen, 39 parishes, and 12 mission stations, besides other chapels and missions sustained in other ways. The Convocation of Burlington has 29 clergymen, 33 parishes, and sustains 15 missions. The Convocation of Burlington contributed last year \$2,411.06, and expended \$2,382.58; while the contributions of this convocation were \$3,136.07, and its expenditures \$2,995.89. It should be stated that the appropriations to be made for any given year are (by the canon) limited to the amount paid in the year before. The fiscal year begins May 15th.

The treasurer of the Convocation of New Brunswick, Mr. George C. Hance, reported on Wednesday as receipts for the quarter ending February 15th, \$324.73, and as payments \$329.79. The amount thus received is smaller than in the same quarter of previous years, and leaves about \$1,000, as needed before May 15th, to bring up the amount to the average of those years.

The main question of interest centred about a resolution adopted by the executive committee, which looks to the gradual diminution of appropriations to all parishes and missions receiving aid. Stations have had assistance for years, which, with slight effort, could do with less help, or with none; while instead of concentrating on some one prominent and promising point, the missionary authority has been content to divide its funds, and to distribute its work among a number of comparatively hopeless and feeble stations, which, not content with occasional services, often demand the entire time of a clergyman.

PITTSBURGH.

BRADFORD—Mission Services.—The Rev. J. W. Bonham commenced evangelistic services in Bradford on February 9th, and closed them on the 17th. The opening and closing services were held in the Methodist church, kindly offered for the purpose, and the remaining services took place in another building. The week-night services were not largely attended, but at the services held on Sundays were crowded congregations. At the close of the last sermon of the mission an after-meeting was held, and a large number remained for individual conversation.

There are more than 10,000 people in Bradford, and but four settled ministers, representing the Romanists, United Brethren, Baptists, and Methodists. The bishop of the diocese has earnestly desired that in a population so large the Church should be represented; but not having command of the means necessary to provide for the services of a clergyman, has been obliged to wait. The Church people here have now made arrangements for services. They have rented the assembly-room of the Oil Exchange for one year, in which service is to be held, and have elected the Rev. A. B. Putnam, of Franklin, to take charge of the work.

EASTON.

SOUTHERN CONVOCATION.—This convocation assembled in St. Paul's church, Berlin, on Tuesday, February 11th, and adjourned on Thursday, the 13th, the dean (the Rev. Dr. Barton) presiding.

On Tuesday evening, after Evening Prayer, addresses were made by the Rev. Messrs. Fitzhugh, Milnor, and Meade, and the Rev. Drs. Barber and Barton. On Wednesday morning, after Morning Prayer, a sermon was delivered by the Rev. Mr. Brooks, and the Holy Communion was celebrated. On Wednesday evening a missionary meeting was held, with addresses by the Rev. Drs. Barton and Barber, and the Rev. Mr. Hilliard.

On Thursday morning the Rev. D. H. Allen delivered a sermon, and in the evening the closing service was held, with addresses by the dean and the Rev. Messrs. Hilliard, Allen, Brooks, and Meade, of Laurel, Del.

MARYLAND.

WASHINGTON—St. Luke's Church.—The Rev. Dr. Crummell has recently had a severe attack

of pneumonia. The parish is in an encouraging condition. The new church building has been enclosed. It is built of stone, and its architecture is Gothic. About \$8,000 has been spent, to the present time, upon its construction.

ALABAMA.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the diocese, held to act upon the election of the Rt. Rev. J. H. D. Wingfield to be Bishop of Louisiana, the papers submitted to the committee being wholly in print, and the signatures thereto in print, and not otherwise authenticated, the committee felt reluctantly bound to decline action upon them until actually signed by the proper officers. This committee has never before been called upon to act upon papers bearing no authentic signature, and feels it its duty to oppose at the beginning a custom which may lead to deception and abuses.

At a subsequent meeting of the committee, held on Saturday, February 15th, consent was given to the election of Bishop Wingfield.

LOUISIANA.

A CORRECTION.—The Rev. John F. Girault writes from New Orleans under date of February 21st:

In the report of the proceedings of the special session of the council of this diocese, convened for the election of a bishop, published in *THE CHURCHMAN* of the 8th inst., it is said: "The Rev. Mr. Girault then withdrew Bishop Elliott's name." This is a mistake which I will thank you to do me the favor to correct. The name of Bishop Elliott was withdrawn by the Rev. Mr. Kramer, the gentleman who nominated him.

ILLINOIS.

CHICAGO—Choral Festival.—The annual festival of the SS. Peter and Paul Cathedral Choir Association took place at the cathedral recently. This festival service of the fine choir at this church always draws out a large attendance, and the sacred edifice, which presented a beautiful sight with its brightly-illuminated chancel, was crowded to excess, even the adjacent chapel being densely filled. Attendants came from all parts of the city, and there were recognized in the congregation very many of the leading members of the principal Episcopal churches of the South and North divisions, attracted by the prospect of interest and information in the lecture on "The Music of the Church," especially prepared for the occasion by the Rev. Canon Knowles, canon of the cathedral and priest in charge. The service was opened with a sonata of Merkel's on the organ, by Mr. Lutkin, organist of the cathedral, a composition which was admirably played.

The clergy and choir entered the cathedral to the measures of the processional hymn, "O 'twas a Joyful Sound to Hear," and taking their places in the chancel the service was proceeded with, the prayers and collects being intoned and the psalms chanted as usual at the cathedral. The service was finely sung by the choir, and was delivered with great feeling and taste, it being in every way highly creditable to the gentlemen and youths of the Cathedral Chorists' Association, which has done so much for the past ten years, under the instruction and guidance of Canon Knowles, to elevate and beautify the musical service of the church.

The following synopsis of the lecture and its accompanying illustrations is sufficient to afford a clear idea of the subject and its treatment by the reverend lecturer:

The first idea of the lecture was the influence of music in our own experience from infancy to old age. From the earliest times music has held a like prominent position in the history of the human race. In the very opening pages of the Word of God mention is made of Jubal, the father or instructor of all who handled the harp or the organ. A similarly conspicuous place is given to music in the legends of profane history. Orpheus with his lyre, subduing the chaos of nature and the ferocity of the wild beast, is but a type of the power of that heavenly order which exists in music, and which surely affects for good all that come within its influence. From the most remote days in all lands, and to the present hour, music has an especial place in

the life of man in all the varied relations of his being.

The lecturer stated that he divided the subject into three parts, as it related to man, either as a social unit, the member of a family, as a citizen of a tribe or nation, or as a living soul worshipping God. Music had its important part in all these relations, and might be spoken of as music of the home, of the nation, and of the Church.

These relations intertwine imperceptibly into each other, just as the individual was the same, whether singing the songs of home, of country, or of worship. Music, in its relations to worship, was the particular subject of the evening, but this was narrowed to the consideration of music as used in the service of the Anglican communion; the place of music in its relations to the religions of the world being too wide a topic to be dealt with in a single lecture.

The importance of the subject of music was next touched on. This was shown from its frequent mention in Holy Writ; from the magnificence of the musical establishment of the ancient temple; from the fact that at the institution of the Holy Eucharist the rite was ended when they had sung a hymn; that apostles had taken especial order for its use in the early Church, and that the vision of the Apocalypse revealed it to us in heaven.

Here it was asked why music should have such a prominent place in the worship of the Church. The answer was that few things earthly are capable of being used to bring before our present faculties a rational idea of the happiness or occupation of heaven. Love and music are alone adequate. The condition of the soul in heaven must be one of complete and willing submission to God, full of love and of intense free action. In the proper rendering of music all the conditions of that heavenly service, which is a "perfect freedom," are reproduced on earth. He who joins in music or in song must use with his own free will every faculty he possesses under authority. The speaker then asked whether this loving submission to authority, coupled with the perfectly free action of the individual will, which is essential to religion, and which music always requires, may not be the underlying principle why music should have so high a place in the worship of the Church, and be spoken of as the occupation of the redeemed souls in heaven.

The speaker then showed that vocal music was a gradual development from the simplest monotonic utterance to forms of more expressive melody. Every human emotion had its corresponding intonation in the human voice. Through slow and patient process from the dim primeval times these inflections, in their true musical expression, had been added to the original simple form of musical utterance; at the first, little more than a measured recital upon one note of the primitive ballad or the liturgic prayer or chant. The lecturer said the simple statement of these facts must suffice, as it was not the time or place for scientific analysis or demonstration. It was then stated that the primary object of the music of the Church was to secure with one voice and with one accord the utterance of the sacred words of religion by the worshippers.

A specimen of the ancient Church chant in this style was then performed. It was part of the thirty-third Psalm, sung to the Eighth Gregorian tone, in unison without the organ. The gradual growth of Church music was shown by the singing of another Gregorian chant with the added harmonies of the organ. The history of these chants was briefly referred to, and the wide scope of this ancient style of music spoken of.

A specimen of the extended form of Gregorian music was next given, being the solemn melody of the *Pange lingua*.

The lecturer dwelt in glowing terms on the grandeur, varied extent, and true religious feeling of Gregorian music. But, while making this statement, he advocated the use of the developments of modern music in rich harmonies and orchestral effects.

The consideration of harmonized music was next proceeded with. This was introduced by two chants sung in four parts, the product of the Anglican Church—one a composition by Croft, of the seventeenth century; the other by Barnby, a living composer.

The subject of hymn music was next entered

upon, its growth mentioned, and two illustrations given—the first the historic hymn, "Now thank we all our God," sung in a bold unison by all voices with the organ; the other, the favorite hymn, "Holy, holy, holy!" sung in harmony, in which the congregation, being requested, heartily joined.

The anthem or motet, the next step in advance beyond the hymn, was next considered. A pleasing allusion was made to the origin of the term anthem, it being from a Greek word meaning flower, the speaker saying that the anthem should be the flower of the service of Matins or Evensong, full of noble and beautiful ideas, in words as well as in music. Two illustrations were given—one the grand anthem, "Oh where shall wisdom be found?" a composition by Dr. Boyce, of the seventeenth century; the other, "Hosanna in the Highest," by Dr. Stainer, at present organist of St. Paul's cathedral, London.

The speaker next stated that the culmination of all religious music was that written for the service of the Holy Eucharist, known in the Latin Church as the sacrifice of the mass; in the Greek Church as the Divine Liturgy; in the Anglican communion as the Order for the Administration of the Lord's Supper or Holy Communion. A musical analysis was then made of the six principal numbers of the Eucharistic Service, the *Kyrie*, *Gloria in Excelsis*, *Credo*, *Sanctus*, *Benedictus Qui Venit*, and the *Agnus Dei*. Illustrations were given in the order of English use; the *Kyrie*, by Dr. Garrett; the *Credo*, by Gounod; the *Sanctus*, by Barnby; the *Benedictus*, the *Agnus Dei*, and the *Gloria in Excelsis*, also by Gounod.

This brought the lecture to a close, and after prayer and benediction the congregation was dismissed. The recessional hymn was the beautiful composition by Dr. Barnby, "The Day of Praise is Done," and thus ended the impressive and imposing annual festival service of the Cathedral Choir Association.—*Chicago Times*.

Ordination.—The Rev. William J. O'Brien was recently advanced to the priesthood by the bishop of the diocese, in the cathedral at Chicago. The sermon was delivered by the bishop, and the candidate was presented by the Rev. Canon Knowles. Mr. O'Brien was formerly a member of the cathedral choir.

For other Domestic News, see page 251.

PERSONALS.

The Rev. Charles H. Babcock has accepted the rectorship of Trinity church, Columbus, Ohio. Address unchanged for the present.

The Rev. George B. Johnson has accepted the charge of the church of the Holy Communion, Norwood, N. J.

The Rev. J. J. Morton, of Lexington, Mich., has become assistant to the rector of Christ church, Detroit.

The Rev. E. Bayard Smith has accepted the rectorship of Emmanuel church, Norwich, N. Y.

The Rev. Dr. H. W. Spalding, having resigned the office of corresponding secretary of the Society for the Increase of the Ministry, has become rector of St. John's church, York, Pa. Address accordingly.

The Rev. A. J. Yeater has accepted the rectorship of the memorial church of the Redeemer, Shelbyville, Tenn. Address accordingly.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On the feast of St. Matthias, at the Church of the Holy Communion, by the Rt. Rev. George P. Seymour, D.D., LL.D., Bishop of Springfield, uncle of the bride, assisted by the Rev. F. M. S. Taylor, M.A., rector of the Church of the Holy Spirit, Hartford, Miss. GEORGIANA M. SEYMOUR, daughter of John F. Seymour, Esq., to WILLIAM H. PEARSON, Jr., all of New York.

On Thursday, February 20th, at St. James's church, Grosse Isle, Mich., by the Rev. John M. Henderson, uncle of the bride, assisted by the Rev. Dr. Pitkin, G. MOTT WILLIAMS, of Detroit, to LILY, daughter of Wm. S. Biddle, Esq.

DIED.

On the 21st of February, at his residence, No. 56 West Twenty-sixth street, the Rev. BENJ. I. HAIGHT, S.T.D., LL.D., aged 69 years.

In Chicago, Ill., on Sunday morning, February 16th, after a lingering illness, ANNER N. PHELPS, formerly of Auburn, N. Y., in the 51st year of his age.

Suddenly, at Pamapo, N. J., on Wednesday morning, February 12th, LUCY BARLOW, only daughter of Charles H. and Susie S. Sill, and granddaughter of Mr. Richard Sill, of Morrisania, N. Y.

Entered into life, in Brooklyn, N. Y., on February 21st, ROZ, youngest son of Mary E. and the late William C. Hasbrouck, of Newburg, N. Y., aged 26 years.

Entered into life eternal, on the morning of the 12th of February, 1879, GEORGE E. PRICE, of Staunton, Va.

Entered into the place of departed spirits from the residence of her son, J. E. Fuller, Brooklyn, N. Y., on the evening of February 11th, 1879, at the age of 79 years, SUSAN E. SEYMOUR, widow of S. H. Fuller, M.D., and youngest daughter of the late Hon. Thomas Yonge Seymour, of Hartford, Conn.

In Brooklyn, N. Y., on the morning of the 4th of May, 1878, THOMAS SEYMOUR, aged 8 years and 3 months, second son of Joseph E. and Cora R. Fuller, and grandson of the late S. H. Fuller, M.D., of Hartford, Conn.

At Greensburg, Pa., on the 20th of January, 1879, HARRIET, wife of the Hon. Joseph H. Kuhns, a consistent member of the Church for 30 years. On the 22d, her four sons and two sons-in-law carried her remains to, and with gentle hands deposited them in, their final resting-place, with the service prescribed by her Church. The Rev. Dean Rafer officiated.

Suddenly, on February 8th, 1879, in Frederick City, Md., of pneumonia, Mrs. MARCIA E. KELLER, beloved wife of Dr. D. C. Keller, formerly of Evansville, Ind., in the 42d year of her age.

STAATS DUNBAR JENNINGS, aged 18 years and 6 months, youngest son of the Rev. C. P. and Gertrude G. Jennings, of Syracuse, N. Y., entered into rest Wednesday, February 18th, 1879.

OBITUARY.

At Rochester, N. Y., January 27th, JOSEPH FIELD, in the 92nd year of his age.

Mr. Field became a resident of Rochester in the early part of his life, and has been identified with its growth and interests for more than half a century. The reputation which he acquired for probity, benevolence, and public spirit, when Rochester was as yet but a village, brought him into prominence among the most distinguished citizens of that now flourishing city, and led to his selection at various periods for the highest municipal and other offices. Mr. Field was a member and communicant of St. Luke's parish, and for a long term of years held office as a vestryman. His interest in the parish was marked by frequent and liberal benefactions, extending also to its mission-work and charitable institutions. To the "Church Home" in Rochester, Mr. Field was a warm friend and contributor; and this and the various charities of the city were generously remembered by him, not only by numerous donations, but also in the provisions of his last will and testament. In the words of one who knew him well, "a good man has gone to his rest, ripe in years, full of honors, without a blemish upon his name, and fragrant with the love and affection of his family, and respected and esteemed by his fellow-men."

ACKNOWLEDGMENTS.

The managers of the Orphans' Home and Asylum gratefully acknowledge the following donations, etc., received since the Anniversary:

Miss Julia Rhinelander, \$10; Miss M. Dixon, \$1; Finley Dixon, \$1; Master Geo. D. Bradford, \$100; Sales, \$134.78; Master Richard Ricker, \$5; Mrs. Colford Jones, \$2; Mrs. Joseph Grafton, \$50; Mr. E. F., \$25; Church of the Holy Cross, through Mrs. S. I. Zabriske, \$12.98; Executors of William Watson, \$500; Mrs. Vouros, \$10; Estate of Miss Mary Munro, \$500; Mr. F. W. Stevens, \$50; Miss Kate Cammann, \$3; Miss M. B. Touney, \$3; Miss C. L. Wolfe, \$100.

Also, Miss E. V. R. de Peyster, 14 pairs knitted stockings; J. B. G., 9 pairs stockings; Miss Helen Hamersley, a quantity of cornucopias and sugar plums; Mrs. D. B. Whitlock, a three-ply carpet; Industrial School of Christ church, a bundle of pieces; Mr. C. W. Smith, 8 boxes of soap, and 4 of starch; Mr. O. B. Potter, a fore-quarter of beef; Mrs. Charles Light, a set of curtains; Mr. Albro, a ham; Mrs. H. B. Renwick, a quantity of candies.

SERENA J. FEARING, Treasurer,

5 West 30th street.

ANNA L. PECK, Secretary,

February 18th, 1879. 190 Lexington Avenue.

ACKNOWLEDGMENTS.

Please add to Orphans' Home acknowledgments the following, accidentally omitted: Miss Light, two books and a toy tea-set; Miss R. M. Jones, a lot of zephyr wool; Mr. A. F. Pearce, amount of his bill for glazing, \$18.85; Mrs. J. Henry Adam, fifty oranges.

A. L. P., Secretary.

190 Lexington avenue, February 22d, 1879.

The Rev. W. A. Snively, S.T.D., rector of Grace church, Brooklyn, will preach in St. Peter's church, West 20th street, on Sunday evening, March 2d, at half-past seven o'clock.

The Standing Committee of the Diocese of Connecticut will meet in New Haven, Tuesday, March 4th, 1879, at 12 o'clock M. E. E. BEARDSLEY.

The Quarterly Meeting of the Fairfield County Indian Aid Association will be held at Trinity church, Bridgeport, Conn., on Thursday, March 6th, at 2:30 P.M. A missionary service will also be held at 7 P.M. It is expected that the Rt. Rev. Bishop Hare will be present and make an address at both the afternoon and evening service. Clergy and friends are cordially invited to attend. AUGUSTA WHEELER, Secretary. Bridgeport, February 20th, 1879.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESSEY, Corresponding Sec'y; or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.

ART DEPARTMENT.

AN AMERICAN WEDGE.

An article by the writer, entitled "Silver in Art," published just prior to the opening of the *Exposition Universelle*, detailed with something of particularity certain novel developments of an art-industry that has advanced with rapid strides in America within the last decade of years.

The article was reprinted in Europe, and although mainly devoted to technical explanations of various methods of manipulating metals for the purposes of art, as developed and practised in America, it was read with varying degrees of interest by many persons interested in the progress of the higher industries throughout the world.

By conservative craftsmen of England it was regarded almost with incredulity; by others with nervous dissatisfaction; and others again became alarmed lest encroachments were likely to be made by a younger nation on an industry which Englishmen regarded as entirely their own as the privileges of the Magna Charta. . . .

It was only when the display of American gold and silver work was discovered to the eyes of Europe that there came to our transatlantic cousins a full realizing sense that it was possible to take cognizance of American art work, and it was "because things seen are mightier than things heard" that the self-reliant Briton awoke to find that in at least one high industrial art he had found a new competitor. His mind was deeply stirred by the positive and prospective decline of an important national industry, and the press gave occasional expression to what grew into a general uneasiness. The *Spectator*, for example, in the course of a lengthy review of Mr. Cripp's "Old English Plate" uses the following language:

"It is a modern mistake to assume that the production of good silver work demands neither special training nor high artistic power. It will not suffice to study old models, however excellent, unless fresh inspirations be gathered from nature, assimilated by the trained mind, and wrought out by the skilful hand into forms of fresh and seemly design."

And finally, after deploring the fact that English silversmiths have not received "fresh inspiration," it contitely says:

"We confess we were surprised and ashamed to find at the Paris Exposition that a New York firm, Tiffany & Co., had beaten the old country and the old world in domestic silver-plate."

At this time the British House of Commons deemed it expedient to appoint a select committee to inquire into the operation of the acts relating to the hall-marking of gold and silver manufactures, but which virtually resolved itself into a committee to discuss the decline of their industries and the danger of American competition.

The report of this committee fills a royal quarto volume, and unmistakably reveals the state of feeling among English metal-workers in regard to the relative excellence of their own work and that of other countries.

The committee had interviewed a great number of experts in the silversmith's art, and submitted them to lengthy and searching examination. The testimony adduced was sometimes amusing and always instructive. For example, in this busy nineteenth century, when the man most alive to his own individual projects and interests finds difficulty in keeping pace with the inventions of other men in the same direction, it causes an American to smile when he reads such a question and answer as the following between a member of the select committee and a certain London "goldsmith to the crown":

"So far as articles of *virtu* and objects of art, in which the chief value consists in the scientific designs or good taste of the articles, do you consider that you still keep far in advance of America?"

"We do not feel their competition, and it is for other people to say whether we keep in advance of them. My own opinion is that we were in advance of them in 1851, and we are still further in advance of them now."

1851 was the year of the English international exhibition, and evidently the enterprising silversmith of London took it for granted that the

world outside of England had been standing still for twenty-seven years.

There were Englishmen, however, who did not express this sublime faith in the perpetual supremacy of British manufactures. A goldsmith of Pall Mall—Mr. Watherston, who evidently moves with the times—when commenting on the American silverware purchased by the Prince of Wales at the Paris Exposition said, "It is very artistic plate, and would most likely be far more salable than the production of this country." He expressed his chagrin, too, that the interference of governmental laws prevented him from buying to sell what the royal family could buy for their own delectation, and characterized the present system of enforced hall-marking as a "manifest injustice."

There was also a mixture of mortification and sarcasm in Mr. Watherston's answer to another question, which was put in the following leading form by a member of parliament:

M. P.—"I suppose English workmanship, especially as to watches and jewelry, is considered to be the finest in the world?"

Mr. W.—"I think they are considered by English watchmakers and English jewellers to be the finest in the world; but I should say decidedly not by foreigners."

The gentleman's testimony covers many pages of the select committee's report, and tells many a wholesome truth, even at the risk of being accused of want of "patriotism," as Mr. Jennings, in a letter to the *New York World*, tells us he had been when he warned London manufacturers that they would find formidable rivals among Americans.—*International Review* for February.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE PLACE FOR SPECIAL PRAYERS AND THANKSGIVINGS.

To the Editor of THE CHURCHMAN:

I think I have good authority for saying that the *rule* of the Church of England is to use all special prayers before the General Prayer for all Sorts and Conditions of Men, and all special thanksgivings after the General Thanksgiving. Therefore, in the Prayer Book of the Church of England, following this general principle, the Prayer for all Sorts and Conditions of Men appears, and, as a general prayer, is used after all special or particular prayers; and the General Thanksgiving comes before all special or particular thanksgivings. The "two final prayers" then close the office, viz., that of St. Chrysostom and the apostolic benediction.

ANDREW GRAY.

February, 1879.

ENDOWMENTS CRITICISED.

To the Editor of THE CHURCHMAN:

IN THE CHURCHMAN of February 15th there is a short but most wonderful article on endowments. The writer avows that he "does not believe in the principle of endowments for carrying on the spiritual work"; and he bases his unbelief on the following reasoning: "An endowment gives rest from anxiety"; "rest from anxiety in matters of faith, means rest from faith itself"; therefore endowments give rest from faith. By "rest from faith," I suppose the writer to mean *inactive faith*, i. e., "faith without works," or that which is "dead." Hence the conclusion really is—endowments produce "faith without works."

Let us apply this conclusion to one or two well-known instances of endowment. Trinity church, New York, has a large endowment; endowments produce "faith without works"; therefore, Trinity church has faith without works—"dead" faith! Again, the episcopate of Central New York has a handsome endowment; endowments produce "faith without works"; therefore the bishop of

Central New York has "faith without works"—"dead" faith!

The cogency of this reasoning is so apparent as to render further comment on this point unnecessary. I will only add that the reasoning of the whole article is equally forcible, and that it is to be hoped no one will be deterred by the force of such reasoning from securing handsome endowments, not only for Nashotah, to which the communication mentioned above refers, but also for all the institutions of the Church that are now so badly crippled in their work, not because lacking in faith, but because wanting money. Hand-some endowments will show forth "works," and by "works will faith be made perfect."

G. W. SOUTHWELL.

Lockport, N. Y.

OF AMY ROBSART'S TOMB.

To the Editor of THE CHURCHMAN:

Will you kindly give me leave to say a few words about Amy Robsart's tomb, and at the same time to set "E. A. S." right on the subject? I regret that circumstances have prevented my doing so long since.

The fact is that, so far as is known, there is no tomb of Amy Robsart to be found in St. Mary's church, Oxford, although the contemporary record leaves no manner of doubt but that she was buried there, for it states that "in a vault of brick, at the east end of the choir, rest the remains of Amy Robsart, wife of Robert Dudley, Earl of Leicester, K.G.," etc.

About eight or ten years ago the present dean of Chichester, who is vicar of St. Mary's, caused a cutting to be made in one of the white marble squares in the chancel to commemorate the spot, or rather the approximate place of her interment; and the words on the marble are taken from the contemporary record, and are not those given by "E. A. S." All that is really known is, that the place now indicated is within a few feet of her grave.

Common report, however, oddly enough places the tomb near the west end of the church, in the neighborhood of the memorial raised to Sir William Jones, the distinguished Orientalist; and the same assertion is made in one of the best Oxford guide-books, published by Shrimpton.

I make the above statements on the highest authority, namely, that of the Dean of Chichester, which now leaves the matter settled.

A. MEREDITH BARRETT-LENNARD.

11 Kensington Square, London, W.

LONGEVITY OF THE CLERGY.

To the Editor of THE CHURCHMAN:

The average of the ages of the clergy, as given in the necrology of the "Church Almanac," is as follows:

For 1877	63 + years
For 1878	61 + "
For 1879, 38 clergy whose age is reported, total 2,442 years	64½ "
Average of the three years	62¾ "
Average of the race	34 "

This is certainly a very favorable exhibit, and shows that God's protecting hand is over His ministering servants. "Lo I am with you alway, even unto the end of the world."

T. M. THORPE.

Arkansas, February 5th, 1879.

BISHOP WHITE'S OPINIONS.

To the Editor of THE CHURCHMAN:

I have been attracted by the communication to your paper of the Rev. Dr. Geo. P. Schetky in regard to the suggested "Manual from Bishop White's Writings." I have in my library the same little compilation he calls attention to, entitled "Bishop White's Opin-

ions," and I bear my testimony to its exceeding usefulness, although its general form, as it seems to me, might be vastly improved.

If Bishop White and John Wesley could be introduced to "Bishop White Churchmen" and to "Methodists," respectively, as they really were in "opinion" on Church doctrines and Church practices, we would have far less canting on the part of the professed admirers of the two remarkable Churchmen named.

What Bishop White really thought and practised is but little known in our day, and a new edition of "Bishop White's Opinions" would be a boon to Churchmen indeed. And so of Wesley's opinions.

GEORGE E. SIBLEY.

Elizabeth, N. J., February 7th, 1879.

NEW BOOKS.

A HISTORY OF AMERICAN LITERATURE. By Moses Coit Tyler, Professor of English Literature in the University of Michigan. Two Volumes. [New York: G. P. Putnam's Sons. 1878.] 8vo, cloth, pp. 292, 330.

We have had plenty of works on the history of American literature, but its real history was never before written. Previous works were either outline sketches, or cyclopaedias giving a chronological list of authors and the titles of their books, together with, it may be, an occasional portrait and a few specimen extracts. Prof. Tyler, on the other hand, while he has not succeeded perfectly, has produced, so far as he has gone, the most complete and thorough history of our literature, and, we may say, the only one that really deserves the name, or that is at all commensurate with the importance and extent of the subject.

His work is, as yet, unfinished; only two volumes of the three or four that will be required to cover the whole period have thus far been published. And these come down only to the year 1775—the time when our literary as well as political subordination to England came to an end and our independent life began. The first of these two volumes is devoted to what the author calls "The First Colonial Period," extending from 1607 to 1676. All through this period the writings published in this country were American only in a geographical sense. Their authors were of English birth and of English education. Instead of importing books from across the ocean, we imported men to make them. Their publications were more or less colored by the surroundings in which they found themselves after they reached our own shores, but the tone and spirit and the style which they brought with them remained. Moreover, their best strength went not into books, but into the hard and wearisome work of preparing homes for themselves and their children.

Prof. Tyler dates the beginning of our literature at 1607. Its birthplace was Virginia, and its father John Smith. The name does not sound quite as heavy as those which stand at the beginnings of literature in other lands. Yet this noted colonist was, we learn, "a somewhat prolific author." But only three of his works are claimed as belonging to the literature of our country. The principle of this selection is that these, unlike the others, were written during his residence in America. We fail to see the justice of this distinction. John Smith as a man belonged either to England or to Virginia, and the mere fact that he happened to write a book while sojourning in a certain country does not, of itself, establish that country's title to it. If Captain John Smith is really the father of American literature, all of his literary children belong to it rather than to any other. The fact is that of the six authors mentioned among the early colonists of Virginia, all but one, the Rev. Alexander Whitaker, returned to England, after a brief residence. He alone identified himself with the colony as a permanent institution, and, if we must run the history of our literature back into that early time when America was, essentially, a part of England,

when Virginia and New England were but temporary camping-ground for citizens of the mother country, it would be more just, and also more pleasant, for our national pride to place at the head of our literature the name of Alexander Whitaker, the graduate of Cambridge, "and the brave and blameless missionary to both colonists and the Indians," rather than that of John Smith, though the latter was, perhaps, "the last professional knight-errant that the world saw."

The peculiar merits of Prof. Tyler's history are that it connects the literature with the life of the people, at least formally. If now and then he has failed to show the underlying identity, and, instead of showing the two as one, he has represented them as running on side by side, he deserves the credit of not ignoring either of them. And he always does more than merely to make the epochs of literature correspond with those which marked the national changes.

In the second place, he has diligently prepared, by personal reading and wise selection, the materials which finally entered into this written history, "examining the whole mass of American writings during the colonial time so far as they now exist in the public and private libraries of this country." But he has made mention only of those which had appreciable literary merit, and those which indicate the development of thought and style. Here we miss several names that, in our opinion, ought to have appeared. For example, that of David Brainerd, and that of Benjamin Church, the historian of King Philip's war, are passed by in silence; that of Dr. Johnson receives but a meagre notice.

The leading feature of the work is, however, the happy way in which the author has woven into the body and texture of his own narrative extracts from the writings of representative men of the times. This gives us not a superficial, but an inside view of the literature—not abstract descriptions or selected specimens, but the real thing.

And, finally, he has added to the richness of thought the charm of a glowing and eloquent style. Not the antiquarian alone, but every reader will find these volumes readable and suggestive. The author has, however, scarcely entered upon the real work before him. A great deal that was written during the first and the second colonial periods—the only ones thus far treated of—was foreign in its spirit and style, and more of it will remain forever foreign to us of this day, because it is impossible to rekindle the life that has gone. We shall look with impatience for the succeeding volumes, and, judging them beforehand by those already published, we can safely say that they, together with these, will be more valuable than all that was written before 1676.

AN ACCOUNT OF THE LIFE AND TIMES OF FRANCIS BACON. Extracted from the Edition of his Occasional Writings, by James Spedding. In Two Volumes. [Boston: Houghton, Osgood & Co. The Riverside Press, Cambridge. 1878.]

In the original edition, comprising seven volumes, from which these volumes were extracted, Mr. Spedding, we are told, gave every scrap of Bacon's writings not included in the previous series which he could discover. The editor gives as the reason for this abridgment that Mr. Spedding's plan led him into many subjects which have only an antiquarian interest, while this comprehensiveness of plan has stood in the way of a republication of the book in this country. While, therefore, the editor "has followed Mr. Spedding's order and authority in all points, his part has been to retain those portions which he judges to be of most interest to American readers." If the reader is disappointed in not learning more about the philosophical, literary, and professional works of Francis Bacon in this abridgment, he must remember that this is the subject treated of in the seven volumes issued previous to the edition from which this abridgment is taken.

Mr. Spedding was limited to what remained, and the editor was limited to what he conceived of greatest interest to those for whom these volumes were prepared. This would probably be his excuse for going so largely, for instance, into the campaign of Essex in Ireland, as well as his subsequent arraignment and confession. This occupies more than a hundred pages, which would seem something more than ample in an abridgment, were it not that the character of Essex is hardly less interesting than that of Bacon, and gives an opportunity of showing how warm and steadfast was Bacon's devotion to him. Indeed, Bacon's letters of advice to Essex, as well as his unshaken friendship for him, should be charged to Bacon's account, as an instance of disinterested nobleness. Concerning Essex himself, we have only to select the following to see why Bacon was so strongly attached to him, as well as to have seemed expressly made for his guardian genius: "The favorite of a mighty queen, herself the favorite of a mighty nation; with a heart for all that was great, noble, and generous; an ear open to all just and faithful counsel; an understanding to apprehend and appreciate all wisdom; an imagination great enough to entertain new hopes for the human race; without any shadow of bigotry or narrowness; without any fault as yet apparent, except a chivalrous impetuosity of character; the very grace of youth, and the very element out of which, when tempered by time and experience, all moral greatness and all extraordinary and enterprising virtue derive their vital energy; in times when the recent agitations of society had stirred men's minds to hope and dare, and exercise them in all kinds of active enterprise, he must have seemed in the eyes of Bacon as the hope of the world. We need not seek any further, surely, to account for the attachment which soon sprang up between the two." (Vol. I., p. 253.)

Though some portions of these volumes cannot be very interesting to American readers, yet, to say nothing of Bacon himself and the stirring times in which he lived, a work which brings us in contact with such characters as those of Lord Bacon's mother and brother, Queen Elizabeth, Lord Burleigh, the Earl of Essex, Lord Coke, James I., his favorite the Duke of Buckingham, Sir Walter Raleigh, etc., is at every moment relieved of any dryness of detail or digression. Most interesting are Lord Bacon's letters, which always abound in wisdom, and far more in nobleness than in meanness, though, as we look at matters in these days, he is too obsequious when addressing the king and his official superiors; remarkable his advancement through eight successive stages till he reached the highest office in the kingdom, at the same time that he always preferred a life of retirement and study; more remarkable still that he could accomplish so much in a literary way while under a constant pressure of official business; most interesting, though pitiable, and almost unaccountable, the story of his fall, when perhaps he had been as anxious to give to posterity a noble example as a splendid bequest in the way of philosophy and learning. In summing up the case against Bacon, Mr. Spedding very naturally leans to the side of leniency, and undoubtedly with reason. Had Bacon been less willing to give his accusers an advantage by making a quick confession; had he pleaded rather the fault of chancery than that of the chancellor; had he protested that in whatever respect he had erred and exposed himself to great temptation, he had never received any gifts with the idea of perverting justice, he had fared better at the hands of his contemporaries, and still more of posterity. A man who could affirm that he had been "the justest judge that had sat in chancery for fifty years" was not required to be in a hurry about making a confession, or to allow a parliamentary sentence to be "just and fit" which condemned him to pay forty thousand

pounds and to be imprisoned in the Tower. Still less was he required to do so, if, as Mr. Spedding says in his admirable summing up: "Up to the day when the charge of corruption was brought against him I fancy that he had thought himself, in his dealings with other men, not only unimpeachable, but exemplary; a faithful and diligent servant; a considerate and indulgent master; a serviceable friend; a sound patriot, always meditating projects for the improvement and advancement of his country; an enthusiast of humanity, passionately ambitious to enlarge the powers, heal the diseases, and purify the condition of the human race; in debate, fair and courteous; in council free, careful, candid, anxious that all things should be carried with due consideration for the just interests of all parties and without just offence to any; seeking for himself scarcely anything except work and the wages of work which he was able to do and which he did well; receiving for himself nothing but what was freely offered, and giving more freely than he received; an honorable opponent, an indulgent censor, a faithful reporter, a laborious worker, an honest and unselfish adviser, an impartial and scrupulous judge, and filled (as himself could best witness) with tender consideration for all sentient creatures; such being the ideal to which he had aspired, and, as he imagined, not wholly without success, meanness (in its modern sense) was probably the very last word with which he expected his name to be associated. And to have foreseen that the next ages, while they regarded him as the meanest, would nevertheless honor him as the wisest and brightest of mankind, would have been to him the very reverse of consolation."

LITERATURE.

We have received a copy of the "Scottish Episcopal Church Directory" for 1879. It represents the second year of publication, and contains the information regarding the Church in Scotland usual in such publications. It is issued at Edinburgh, by the St. Giles Printing Company.

Lippincott's for March opens with an account of "A Day with Hudson Bay Dog Sledges"; this is followed by a paper about "Hungarian Types and Austrian Pictures," with which an interesting series of papers is brought to an end. Some account of Richard Realf, the poet, follows—one of those unfortunate geniuses whose life was mostly one long struggle with pain, sorrow, and privation. Annie Porter begins a new story, "My Village in the South." Pottery and Porcelain at the Paris Exposition is discussed and well illustrated. The other reading matter is good, and the Monthly Gossip says some sensible things about a variety of topics.

THE "Old Puzzle" is a puzzle no more. In the March number of *Scribner's Monthly* that vexed question is forever settled by Prof. Hatfield. Under the title of "The 'Old Mill' at Newport," he proves that without doubt the old mill is all that remains of a very ancient baptistery, and we are desired in future only to call it by its proper name, the "Vinland Baptistery." The paper is a very carefully written one. It displays much thought and careful research upon the subject, and much proof is brought to bear in favor of the writer's theory. A chatty paper, called "A College Camp on Lake George," gives us an account of a students' camp and frolics, and is beautified by a number of sketches in Church's happiest vein. A slight account of "Modjeska" follows. This is written by a very discriminating pen, and the carefully weighed and worded praise is every bit of it deserved. The pictures give us the artist in as many different attitudes and dresses. The first is an excellent likeness. "Pomona," of Rudder Grange memory, goes on her bridal trip, and of all the ridiculous and absurd ad-

ventures into which Mr. Stockton has been guilty of leading this family and all their retainers, this last is certainly the most absurd. Edward Eggleston tells us about "Some Western Schoolmasters," which no man can do better. Some very good verses are scattered through the magazine, and the present instalment of "Haworth's" is the strongest yet.

"THE Lady of the Aroostook" is finished in the March number of the *Atlantic*, and it is with much regret that we announce the completion of this story, for of all the charming stories that Howells has written, this is certainly the most charming. There is a wonderful grace and freshness surrounding "The Lady of the Aroostook." She belongs to the best type of American girls, and her character has the clearness of outline of her own New England hills. Every chapter of this too-brief story has been a delight, none more so than these last. The curiously slight, yet so wonderfully vivid and realistic drawing of the winter visit to South Bradfield, in sharp contrast to the equally sketchy touch of Lydia's life in Venice, and of Mrs. Erwin, is the work of a masterly hand, and the clearness of insight into real human nature which Mr. Howells displays always is most apparent in this story. The solid reading for March is as good as usual. "Our Land Policy," "The Natural History of Politics," and "Presidential Electioneering in the Senate," being discussed; in the latter of which a—to say the least—very mild and charitable pen has summed up the position and prospects of Mr. Tilden. Wonders will never cease. Mark Twain has become a historical writer, and sets forth "The Great Revolution in Pitcairn" in his own inimitable style. There are some excellent verses in this number of the *Atlantic*, among which is a new poem of Longfellow's, called "The Chamber Over the Gate." The Contributors' Club, which is rapidly becoming one of the features of the magazine, is excellent, as usual; and many will read with interest the "New York Roman Catholic Cathedral Correspondence," while agreeing with Mr. Cook that the less said about the leasing of the thirty-six lots by the city government to the Roman Catholic Orphan Asylum Society the better for the Roman Catholics and the city government.

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THE CORRECT USE OF THE VOICE

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Charles Dudley Warner, in the *Hartford Daily Courant*, June 4, 1878, says: "The Voice as an Instrument," by Mr. A. A. Pattou, well known both as a vocalist and a teacher, is a monograph on a very important subject, the importance of which is scarcely recognized by the public, and very little by the professional musicians. The interest of the public in it is not by any means confined to the use of the voice in singing. We have heard a great deal of late years about "voice-building" and "tone building," and have been used to think of it as something that concerned only those in training as singers, and the sanitary aspect of the new movement has attracted little attention. We know indeed that singers, clergymen, and public speakers break down with bronchitis and other throat diseases, and are incapacitated for their work; and perhaps we have been accustomed to think that these exercises are injurious. Few have recognized the fact, which science now fully discloses, that the use of the voice in singing or speaking, and the use of it constantly, is and should be as healthful an exercise as walking, or any species of gymnastics properly conducted. Few recognize the fact that improper use of the vocal organs, in speaking, in singing, and in ordinary conversation, is one of the most principal sources of disease.

The fact is that very few persons know how to breathe (they breathe only in the top of their lungs), and still fewer know how to produce the tones in speaking so that the tones shall be agreeable, and the production of them shall not be a positive injury to the delicate organs of the throat. The human voice is as truly an instrument as a violin, and its proper use requires as much knowledge and as much care as the playing on the violin. But this knowledge and this care can be so fully acquired by practice as to be exercised unconsciously. The person who has learned to breathe properly and to use the vocal organs correctly will speak or sing without effort, and the exercise will be not only not tiresome but agreeable and conducive to the soundness and vigor of the organs of speech as well as the general health.

These considerations and the whole subject of neglect and defective training of the voice, with an elucidation of the right and wrong methods, are concisely set forth, with illustrative examples, in this little volume. The author himself has had full experience of the wrong methods of using the voice, and went near to death's door in consequence. He has for some years devoted himself to a scientific study of the vocal organs, and the result of his experience and investigations will be found in this clearly written essay. We do not commend it alone to singers—to whom its teaching is of the highest importance—but to everybody, and especially to preachers and other public speakers.

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WINTER HAND-BOOK

FOR

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7. }
8. }
9. Second Sunday in Lent.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fifth Sunday in Lent.

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BY C. M. P.

Miserere, mei Deus,
Hear, O Lord, a suppliant's cry;
Only refuge of the sinner,
Penitent to Thee I fly—

Miserere.

Life all marred with evil action,
Heart and will estranged from Thee;
These I mourn with sad contrition,
Depths Thine eyes alone can see—

Miserere.

Wretched, lost, without Thy favor,
Gracious Advocate on high;
Pardon, save me, I implore Thee,
Doomed by Thy just law to die—

Miserere.

Lamb of God, Thy blood atoneth
For a world o'erwhelmed in sin;
Lave me in that healing fountain,
Wash me, make me pure within—

Miserere.

Son of God, Divine compassion
Led Thee sin's dread curse to bear;
Woful weight of man's transgression!
O my soul, thy guilt was there—

Miserere.

Lead me by Thy Holy Spirit,
Cast me not away from Thee;
Fashion a new heart within me,
From sin's bondage set me free—

Miserere.

Thy dear cross, O Christ, beholding,
Faith embraces that glad sign;
Grant Thy peace, full absolution,
Blessing, ere I leave this shrine—

Miserere.

THE CHARITIES OF PARIS.

No. I.

BY JULIA S. TUTWILER.

What One Woman Can Do.

In the Paris Exposition of 1878 the visitor to the British section saw in one of its corners the model of a house, and underneath it the words, "The British Orphanage at Neuilly." If the passer felt more interest in works of beneficence than in the splendors of art and industry which surrounded him, he paused here and tried to learn more about this house and its inmates. Such a pause was well rewarded by learning of the most wonderful work of love and faith that Paris contains. It is one which ought to be as familiar to Americans as it already is to the English, since many a poor girl from the United States, as well as her English sisters, has had reason to bless the work and its founder.

Let me begin at the beginning and tell your readers how this work of love, like a grain of mustard-seed, has grown into a goodly tree, giving shelter to thousands of the friendless and the homeless—"strangers in a strange land."

In 1861 Miss Ada Leigh was an English

school-girl finishing her education in Paris. In some way her mind became impressed with a feeling of deep compassion and earnest sympathy for the many English girls employed in various capacities in Paris, exposed to all the temptations of the most brilliant and depraved of cities, and suffering from the loneliness which made these temptations peculiarly dangerous. She asked and obtained permission to invite an English shop-girl, who had attracted her attention, to come on Sunday afternoons to read the Bible with her. She did not know herself on what path she had entered, and to what noble results it would lead her. It was, as she herself said, "only a school-girl's thought of sympathy for a friendless countrywoman in a foreign land—a thought but feebly expressed in action, and too weak to shape itself into words."

I find all that I wish to relate to American readers so well told in some little pamphlets written by various ladies interested in the work that I will borrow freely from them without further notice of the fact.

Later on other efforts were made, but without any well-defined plan, except a strong desire to save the friendless and perishing. During a visit to Paris, in the year 1869, hundreds of little notes were written and left at houses where it was known that English girls were employed, inviting them to come on Sundays to the hotel where Miss Ada Leigh and her sister were residing. Many a weary-hearted, struggling girl was thus strengthened and encouraged.

One afternoon as Miss Leigh was walking in the Rue de Luxembourg, two English girls passed her, and she heard one of them say, "I do not care what becomes of me!" A kind, firm hand was laid on the shoulder of the speaker, and a sweet, clear voice said, "But I do!" and at the same time one of the little English notes was put into her hand. Its signature—"One who cares for you"—touched the heart of the girl, who had been alone in the world since she was twelve years of age. She became a regular attendant at the Bible-class; and it was her offering of one franc four years later which gave the first impulse toward the opening of the Mission Home, of which I will tell you presently.

But for three Sundays after the notes of invitation to the Sunday afternoon Bible-class had been given the teacher sat alone. Almost any one would have thought that effort enough had been made to satisfy conscience, and would have given up the thought of assisting in this way her young countrywomen in Paris. But Miss Leigh had that love which "hopeth all things," and her persevering faith was finally crowned with success. This Bible-class has become so large that it has grown into a "Young Woman's Christian Association," with two, and I believe lately three, places of meeting in Paris. Two ladies, voluntary helpers in the work, reside at these rooms, and assist Miss Leigh in instructing those who come. Many girls will come here who have lost the habit of attending any place of worship. To many of them it is the only glimpse of real home life which they ever see. They pass their time from morning until night during the week in the crowded shops where they work; and on Sundays they have to choose between the cold and miserable attics where they generally have taken their cheap lodgings, and the gay boulevards, or still worse places of amusement. At the rooms of the association they find a bright, cheerful welcome awaiting them. They are

encouraged to become acquainted with each other, and are made to feel that they are not utterly alone in the vast human whirlpool. Besides these Sunday evening services for the girls, there are classes for men and for children. Twice during the week there are mission services.

These are held in the Home, which has grown out of the Bible-meetings. It was found that there were many cases where some other help was needed than what could be given on one or two evenings of the week. Girls are often thrown out of employment suddenly in a great city; and in such cases they are too often driven by want into that dreadful road which ends in the morgue and a dishonored grave. To save her young countrywomen, far away from the shelter of their honest English homes, from the danger of such a fate, Miss Leigh opened, in December, 1872, a few rooms in a house in the Avenue Wagram. At first there were only twelve beds, but the number of applicants increased so rapidly that more rooms were rented, until there were thirty-six beds.

In 1874 an emergency arose which made it necessary for the welfare of the Home to purchase the house in which the apartments it occupied were situated. The price demanded was fifty thousand dollars; yet, in faith that Providence would aid her labors, Miss Leigh signed the contract to pay this large sum within a stipulated time. Two months before that time had expired the last instalment was paid in. The tablet above the entrance of the Home bears the following inscription:

ASKED OF GOD, AUGUST 11TH, 1874.

GIVEN OF GOD, MAY 9TH, 1875.

"SURELY THE LORD IS IN THIS PLACE."

This house consists of eight stories, with about eighty rooms. There are four institutions combined under this one roof, each of them occupying a different flat:

First, a boarding-house for unemployed governesses, and those who go out by the day to teach; second, the same for shop-girls; third, for servant-girls; fourth, a sanatorium where invalids receive the best care and tender sympathy.

These homes are open to English and American girls, without any distinction of creed.

There is a soup-kitchen in the same house during the winter months; and many a sufferer from want has been saved from starvation by this timely aid.

All the lady helpers in Miss Leigh's institutions are volunteers, who receive nothing for their labor but the pleasure of aiding in so noble a work. Besides the kindness extended to those who come to the Home, much good is accomplished by visits to the English girls who have fallen so low that shame prevents them from showing their faces among good women. When they can be touched by the love which goes to seek them, they too are tenderly cared for; but, of course, in an organization apart from the Home.

Many English girls—some of them daughters of rich, and even of noble families, have been found hiding and starving in the garrets of Paris. One of this class was found striving to support herself and her infant by flaunting her faded beauty at the disreputable concerts of the *cafés chantants*. Another poor unfortunate girl was attempting to starve herself and her infant to escape from her misery and shame. These two proved not deaf to the tender voices which urged

them to begin again to live, chastened and humbled, but not despairing.

Miss Leigh considered her Home as especially necessary as a *preventive institution*. No one could have appreciated the necessity of such a work except some one who had seen how very large is the number of English girls in Paris, and how great are the temptations to which they are exposed.

Girls are sometimes lured from England to Paris by false pretences; and then if they resist with horror what is offered them instead of the promised situation, they are left homeless and friendless in the vast, selfish city. One poor girl in this condition had attempted suicide, but had been rescued and brought to the Home. When question came to the motives of her action, she said: "It was not that I wanted to die, but that I did not know how to live; if even a dog had pulled me by the skirt to hold me back, I would not have done it." The privation she had suffered, and the shock to her system from her mad attempt, threw her into a long illness, which resulted fatally. She had lost all faith in her fellow-men, and with it all hope in a higher pity. She refused to listen to any words of comfort, and asked as a favor that no one should pray for her. One evening, however, she overheard four children singing hymns in an adjoining room, and asked that they should come in and sing to her. The words uttered by their childish voices penetrated where all else had failed. That night, as Miss Leigh was watching by her bed-side, the mind of the poor patient wandered back to one of the hymns which the children had sung: "I heard the voice of Jesus say, Come unto me and rest," and she began repeating it. When she came to the words "Weary, and worn, and sad," she moaned, "That's me! that's me! What did He do? Fill it up; fill it up!" When the whole hymn had been repeated to her, telling her how Jesus gives the "weary, worn, and sad" rest, she asked: "Is that true?" She was answered "Yes!" She asked again: "Have you come to Jesus, and has He really given you rest?" When her nurse said firmly, "He has," she raised herself and asked: "Do you mind my coming very close to you? Maybe it would be easier for me to go to Jesus with one who had been, than to go all alone." So saying, she nestled her head on the shoulder of the watcher, and clutching her as if in the death-agony, murmured: "Now try and take me with you to Jesus!"

The next morning it was found on inquiry that the children had learned the hymn they had sung in a ragged-school which they had attended. Until this time Miss Leigh had not taken many orphans and deserted children; but she now felt that God himself had pleaded on their behalf, since He had used them to touch a heart which all other human means had failed to reach. This thought has grown into the British Orphanage at Neuilly, the model of which we saw at the Exposition. Of this we will say more hereafter.

The poor girl of whom we have just told was mercifully saved from falling into the lowest depth of suffering—from the anguish unutterable of shame and infamy. But many weaker than she fall helplessly into the snares set for them on every side.

A young girl sent a message to the home one night begging that some one of the ladies in charge of it would come and visit her.

She was found in a dying condition; what few necessities she had had been procured by disposing of her clothing.

She asked, "Do you remember me?"

"No," was the answer.

"You spoke to me when you were in Paris some years ago, and asked me to join your Bible-class. I heard since that you had founded a Home for us English girls, but I did not think it was right for me to ask for admission. I am dying, and I hate Christian people, because all they give us is good advice. They do not take a girl by the hand and save her while there is time. They build fine institutions to reform us after we are lost; but who will build one to prevent us being so? Do you know," she added with terrible earnestness, "that many a girl *sins* to live?"

Miss Leigh says that no words can express the dying energy with which these words were spoken, or the bitterness with which they sank into the heart of the only one, save God, who heard them. This poor, despairing girl who had seen nothing of that earthly love and tenderness which is the most convincing proof of the heavenly, learned to believe in both by her own experience before the bruised and broken body breathed out the weary soul. She showed how readily her heart would have responded before to love and kindness had it only reached her. To her constant visitor she said before her death, "Let me die on something of yours; the pillow on which your own head rests." The request was gladly granted, and so she died—her weary head resting on this token of human love, her weary soul on the Divine love which it faintly represented.

Is this all that this noble worker has done? The great Mission Home, or rather collection of homes, in the house in Avenue Wagram; the two other places in the city where on Sunday kind hands open welcome doors and spread hospitable boards for the lonely English girl far from her home; the Orphanage at Neuilly, where children—both English and American—when left desolate in a foreign land by the death of their parents are kindly and wisely reared, or if this is not necessary, are kept until they can be safely delivered into the hands of their friends, have all these works, successfully accomplished, exhausted the energies of this noble type of the true Englishwoman? No, for the fitting crown of all her labors remains to be mentioned—the English church at Neuilly.

Soon after my arrival in Paris I went with a friend to attend service in this unfinished church in the outskirts of the city. A bishop from America preached, and gave a most interesting sketch at the close of the sermon of the work and its needs. As I had been acquainted with him in America my friend and myself spoke to him at the close of the service, and he kindly introduced us to Miss Leigh. We had the great privilege of passing some hours in the Orphanage with this noble lady and her sister, and of hearing from her own lips many particulars of her work.

I would like to relate much more that could not fail to interest the heart of every Christian and every philanthropist. But this article has already reached such a length that I must content myself with striving to impress upon the generous and wealthy of America the fact that these works of benevolence are offered for the service of citizens of the United States as freely as for that of British subjects. Only a short time ago a woman and her child from the United States were aided and sheltered and finally sent to London, where other

friends took charge of them. The case was a distressing one, and it is probable that but for the timely help afforded them, mother and child would have found the end of their earthly sufferings in the Seine and the morgue.

An American girl of only eighteen, deserted by her French husband, has been also lately the object of this untiring beneficence.

"You Americans are very proud generally," said Miss Leigh; "a circumstance which increases the difficulty of giving effectual aid. Your wealthy countrymen here are usually willing to send back to America those who have fallen into misfortune here; but the difficulty is that these unfortunate people—whether so by their own fault or misfortune—are generally exceedingly averse to going back to their old surroundings. They are ashamed to go back with the stigma of failure upon them. This makes the task of helping them more necessary and more difficult."

These works of beneficence all depend day by day on the generosity of the Christians of England. Will not those at home in America send aid? Americans residing in Paris have assisted; but so much is needed! Three thousand dollars a month is required to pay the workmen engaged on the church. Will not some generous hearts aid in this work by sending timely help?

A WONDERFUL WORK AMONG THE PLANTATION NEGROES.

Nearly four years ago a lady wrote from Virginia asking for aid for a colored Sunday-school, in which she was interested, in the shape of Bibles and instruction books. A large Bible and a number of books were sent in response to her appeal, and from time to time other packages of books and papers have been sent her as she has written to ask for them. The work that these books have done and are doing, in connection with the unwearied and faithful labors of the lady herself, is best shown by extracts from letters received from her, during the last two years, by the Secretary of the Domestic Committee, the Secretary of the Woman's Auxiliary, and the Assistant Editor of *The Young Christian Soldier and Carrier Dove*. After a careful reading of the article, we are sure that no one will wonder at the title we have given it.

In May, 1877, she writes:

I have been so long in thanking you for your kindness in sending me the cards and papers that I know I seem ungrateful. But never was gift more gratefully received. The cards were exactly what I needed, and have helped me much; and if you had seen the delight with which each paper was received, I know you would have rejoiced to have it in your power to give so much happiness. You ask me to give you some account of the school, and I will do so, even at the risk of wearying you.

We live in the southern part of Virginia, and the negro population is largely in excess of the whites, and controls the county elections of course. For a long while very bitter feelings towards their former masters were engendered by the teachings of unprincipled adventurers among them. An old mulatto,

named Howell, from the North, exerted perhaps the most baneful and powerful influence over them. He calls himself a bishop, and is the founder of a new sect called Zion Unions.

This curious sect is, I believe, confined to this and several of the adjoining counties. Howell is the supreme autocrat, and he rules them with a rod of iron. You will have to be a Southern woman, and live among them all your life as I have done, to understand how blindly these poor, ignorant creatures follow their blind leaders.

About three quarters of a mile from the farm on which we live, they have built one of their churches, a rude log-hut, in a lonely forest. Their wild superstitions and practices, and strange doctrines, prove beyond a doubt that we literally have the heathen at our gates. Hatred to the white race is one of the chief tenets taught. No white man, they say, can enter the Kingdom of Heaven; the whites have the Bible, but they have direct revelations from the SPIRIT.

Ever since I was a child I have endeavored to teach the colored children about me on Sunday afternoons. But a Sunday-school was established at this church, and I found it impossible to get the children to come to me. Very timidly I offered my services as teacher in their school. To my surprise and delight I was most joyfully received. In spite of their strange doctrines, I was their friend and neighbor, and many of them loved me already far beyond my deserts.

I found them utterly ignorant, with no Bible, no books. We have had no Minister in this parish for several years. There was no one to help me. The people were too miserably poor to help themselves. I had no one to appeal to but Dr. Twing, and I wrote to him simply because he had once or twice written me kind, helping words when I sent my children's Mite Chest money. He responded by sending me a large Bible for their church, and catechisms, cards, papers—everything I needed. I was afraid it was much more than we ought to receive; but indeed I trust it has not been wasted. We have had many difficulties, but the school is growing so rapidly that I am utterly appalled at it. The little hut is crowded nearly every Sunday with old gray-headed negroes, as well as the little children, listening, oh, so eagerly, to the words of that blessed Bible, which they handle so reverently and keep so sacredly that I never see it without a pang of self-approach.

All the children, except the very youngest and latest comers, can repeat the Creed, the Lord's Prayer, the Ten Commandments, and the Calvary Catechism, to the Holy Days. About twenty of them can read. As for Howell, he treats me with the greatest consideration, has actually taken the catechisms from me, and will not ordain his own ministers until they can repeat our own pure doctrines. Last week a most earnest Christian man, one of their preachers, came to the Sunday-school begging for books for his school, which will be conducted on the same plan as ours. Two more came yesterday on the same errand, but we had none to give them. Every paper I have received from you has been given away.

In the same letter Mrs. Buford asks for several Mite Chests, saying that the people want to have one in each school, and later she writes:

I enclose one dollar and eleven cents from my colored Sunday-school; a poor little offer-

ing, I know, but they sent one in August, and if you could realize their utter poverty you would esteem it one of the richest offerings sent. Connected with this school are several others, taught entirely by negroes. Each school has begged for a Mite Chest, and if Dr. Twing would send me four or five I would be very glad. Of course, the amount contributed must be very small, but it will help them to give even a little, and they want some way to show their gratitude for the books and papers.

The school now increased so rapidly that it was necessary to organize it in classes, with ten or twelve in a class, and ten of the older scholars were selected to be teachers.

I have no help except from the negroes themselves (writes Mrs. Buford), and, of course, I must make them help me. You cannot understand how thinly the country is settled. We live in the country, about a mile from the village where our little church is situated. For several years we have been without a Minister, and only have lay services twice a month. We are making strenuous efforts to secure the services of a Missionary who will preach for us two Sundays in the month. God grant we may succeed. The Diocese is so immense that the Bishop can come to us but once in four years.

But now things began to brighten. The Rev. Mr. Dashiell, of Richmond, sent a large supply of books to the school, and promised to visit it in August.

Our Lay-reader, too, came to the church last Sunday, and helped me very much by his kind, encouraging words. Seven of their preachers came begging for books, and others will come next Sunday. Thanks to Dr. Twing and Mr. Dashiell, I have enough to supply them all. I gave to each of the Ministers one of the little books of Collects that you sent me, and told them what holy men had written them, and how they had been preserved in the Church for ages. They promised to use them devoutly in their public ministrations. God grant they may. I tremble to think those holy prayers, embalmed in so many precious memories to us, may be used lightly.

A year passed, and still the work went on, until Mrs. Buford wrote in the May of 1878:

I begin to believe that, by God's blessing, the school will really do good. My children, numbering one hundred scholars, can all repeat the Calvary Catechism, the Creed, Commandments, the Lord's Prayer, and a great many of them the entire Church Catechism. I mention the progress they have made because you have been so kind in sending books that I wish you to feel that something has been accomplished, and that much may yet be done. A great many Sunday-schools have now been organized by the colored preachers, many of whom come to my school to learn how to conduct theirs, and all come for books. New schools are constantly springing up, and of course many books are needed. Ask Dr. Twing if he is willing to assist me further. Indeed if he could realize their spiritual destitution and their thirst for knowledge, if he could see, as I do every Sunday, their poor old black faces as they listen so thirstingly to the blessed words of the Bible, he could not hesitate.

I try to distribute the books as judiciously as I can. I give them to negroes of good character who can read, and who promise faithfully to use them aright. I feel greatly encouraged. One old negro said to me a few days ago, "You can have no idea of the flood of light which has poured in upon us from these blessed books." Their thirst for religious instruction is astonishing. They come long distances to my poor little Sunday-school, and listen with the deepest interest to the simple words of the Bible, so new to them. You cannot conceive how touching it is to see gray-haired men and women, their faces withered and black and old, entirely absorbed in the lessons, repeating with the little children the Calvary Catechism, the Creed, and the Commandments. Old Howell, who was more bitter in his hostility to the whites than any one among them, is now my truest friend and helper. He is wavering in his adherence to his own superstitions, and I hope and believe and pray will connect himself with our Church. He wields a greater influence over the negroes than any other man in South Side, Virginia.

By this time the services of a Clergyman had been secured for the adjoining parish, and the Diocesan Missionary Society had become interested in the work going on in Brunswick county among the colored population. The Rev. Mr. Dashiell was sent to inspect the work, and at a called meeting of the Executive Committee of the Society, held July 30th, 1878, he presented the following report:

In compliance with the resolution of our Executive Committee, I have been to Brunswick county, and have had a meeting with the Bishop and some of the ministers of the Zion Union Apostolic Church.

I left Richmond on the morning of Thursday, July 11th, and reached the home of Mr. Emmett Buford about eight o'clock P. M. the same day.

Notices had been sent around the counties of Brunswick and Mecklenburg that one of our Committee would visit them, and I soon learned that a large and grateful assemblage of colored persons would be present at the Services.

The facts concerning this organization are known to the Committee. It has its Bishop, seventeen Ministers, and about 2,000 members. It has perhaps twenty-five or thirty Sunday-schools. Its Gospel, for a number of years after its organization in 1870, was one of hatred towards the white race. The circumstances of the colored persons who composed it made it an object of pity to Christians, whilst the power of the Ministers and their feelings towards white people made their Church an object of dread. With the simple desire to benefit the few negroes who might be reached by her in the vicinity of her home, Mrs. Emmett Buford made an effort to gain access to a Sunday-school, about three quarters of a mile from her house. After repeatedly trying she succeeded. She soon gained their confidence; her school grew in numbers; books were sent to her from New York and from this Committee. Others of their Sunday-schools sought these books. The Bishop gratefully acknowledged her kindness, and when an implacable Minister tried once to interfere with her work he was expelled from the Church. At their conference, in August, 1877, they put

upon record their sense of indebtedness to Mrs. Buford and this Committee, and placed all their Sunday-schools under our charge.

The testimony borne by the Bishop and his Ministers, and by citizens of Brunswick, is uniform upon one point: They all set forth that a great, a marvellous, change for the better has taken place in the colored population since Mrs. Buford broke down the barriers that kept these people to themselves. I do not know how to express myself in reference to interviews with some of the older ones. They talk like persons who had not been living in a Christian land. They seem as if they had just found out what the Gospel means, and having tasted the good Word of God, they are hungering and thirsting after it all the more. The Ministers, too, seem to be most eager for anything in the way of books that will aid them in setting forth the Gospel. Ryle's Notes appear to be especially sought for by them.

On Saturday, July 13th, the Bishop (Howell) and three of his Ministers called to see me, and we had a conversation lasting more than an hour. In the afternoon I was called upon by the Rev. Macklin Russell, of North Carolina, and his nephew, James S. Russell, the secretary of their conference. They had ridden forty-five miles to have this interview, and to attend the next day's Services. James S. Russell is a young man of about twenty-one or twenty-two years. He is a bright mulatto, of very prepossessing appearance and manners. In the estimation of all who spoke of him—both white and colored—his record is without blemish, and he seems to have their entire confidence as to his honesty and piety. He spent two sessions at the Hampton School, and his reports, which I examined, are excellent. The Rev. Robb White went to see him at Hampton, but he was then absent. The principal of the school, Gen. Armstrong, gave to Mr. White a report of Russell, which Mr. White says accorded the young man a very high character.

I have referred thus particularly to Russell, because it has already been understood by some of us that he would probably seek Orders in our Church. Without making inquiry of him, I found that such was his desire. I felt it to be safest not to say anything decided in the way of encouragement, so I advised him to talk over the matter with the Bishop, and then to come with the Bishop to see me next morning. On Sunday morning, Howell, Russell, and three of the Ministers came to see me. Mrs. Buford and myself, with the two first mentioned, had a frank and pleasant interview. Howell gave his full consent to Russell taking Orders in our Church, and felt that there would be a great work for him as an Episcopal Minister to do with this Zion Union organization. Our conversation was free and full, and I cannot, of course, report all of it here. During the talk, however, I will state that Howell expressed himself to the effect that he was not at all opposed to such an idea as this; provided his own and his Ministers' relations to one another and to their people could be maintained, he would consider it a wise thing for them to work under our direction, as Wesley and the Methodists worked within the Church of England.

Whilst I felt that this would be wise, and, in fact, whilst that is practically our relation to these people now, I thought it was due to ourselves to check any notion that we were

set upon any wholesale absorption of their Church. I therefore replied to Howell that I had not come to Brunswick with authority to make or receive such suggestions, that I had come with a message of sympathy and assurances of interest. I urged him, both in reference to Russell's case and his ideas concerning his Church, not to commit himself to anything until he had conferred with all his Ministers, and especially with those upon the ground. He and his men then started for the place of worship. Before I left with Mr. Buford's family we were joined by that useful and valued brother, J. Ravenscroft Jones. He went with us to the church, and, in connection with the Rev. George Taylor, conducted the opening Services. As the church could not begin to hold the congregation, an arbor had been erected and a temporary pulpit under the shade of a large tree. As our party reached the ground a select choir sang—

"From Greenland's icy mountains,"

There were not less than 500 present at this service, many of whom had walked long distances. After my sermon Howell arose and said: "Thank God, the day is breaking. For nine long years I have been praying to see it, and now I do see that the light is coming. I sha'n't say any more just now, but wait till August, at the Conference, and you'll understand me." He then gave out notice of intermission until three o'clock, when there would be a Sunday-school examination.

At the afternoon Service there were not less than 700 present. I opened with our usual Sunday-school Service, and then proceeded to catechise. There were a number of schools represented—some of them in force—and we must not forget that the greater number of those present had to walk, some of them perhaps ten or twelve miles, with the same to return. I took them through half the Calvary Catechism and all of the Church Catechism, singing a hymn after each. The Rev. Mr. White, who joined us in the afternoon, then took them up on Hoff's Manual, and catechised them as far as they had studied, about twenty-six pages. It is simple justice to say that all the recitation was perfect. The catechising, with other questions and explanations, occupied us until after five o'clock, when, in consequence of the long journey before some of them, we closed with prayer and the benediction.

I give this statement of facts, and will venture to say that, in my judgment, the opening for our Church to be a blessing to the colored people of Brunswick county is the most promising I have yet seen. Of the laity there, Mr. Jones and Mr. and Mrs. Buford are heartily interested, and the colored people look up to them with perfect confidence. It is true also that the Rev. Mr. White, in addition to a strong hold upon his vestry and regular congregation, has a place in the respect and veneration of the colored people for which we may all be thankful.

As to our own duty, it seems to me plain that a great responsibility is upon us. What may become of the plan to bring us into formal relations with these 2,000 people is a question of but little moment in my estimation. They are now upon our hands; they are looking to us for, and can be influenced by, the teachings of the Prayer Book.

As to the young man Russell, I would suggest that other members of our Committee see and converse with him. I am sure that his modesty, intelligence, and other evidences of

worth, will convince us that we should not hesitate to give him an education, and, unless God orders otherwise, let him go to work in Brunswick and Mecklenberg.

It was decided by the Board, after due consideration, to undertake Russell's education, and he is now pursuing his studies with a view to entering the Ministry.

Soon after this meeting Mrs. Buford writes as follows:

I have not heard from you in some time, but I must write and tell you of the signal and wonderful manner in which God has blessed our efforts in behalf of our poor negroes. I wrote to you of Mr. Dashiell's visit to us, and requested him to send to you and Dr. Twing a copy of his report to the Diocesan Missionary Society, which I hope you have received. You will see from that report that Howell numbers about two thousand followers. Every year they hold a conference, something like the Methodists, and transact all business connected with their organization. Last week this annual meeting was held at a church about nine miles from us. Our Minister (Mr. White), my husband, and myself attended one day. We found an immense assembly of people, with their carts and wagons, and tables and fruit-stands, all negroes, except one or two white men selling cakes or fruit. We were treated with the utmost consideration by the Bishop and his Ministers, and were conducted to a rough log church, which was densely crowded inside and all around. The services commenced with their usual prayers and monotonous singing. How I wish you could hear the wild extempore prayers! Mr. White then preached for them a sermon of such strength and power, and so peculiarly adapted to his wild hearers, that I was myself astonished and did not wonder at its effect upon the negroes. They are very enthusiastic, and testify their assent and approval by moans and groans. At the conclusion of the sermon, Howell, their Bishop, arose (I have written you that he is a poor, deformed old man), and said that the question had been discussed long enough, and the time had come it must be decided now whether or not they would ask to be admitted into the Episcopal Church. "We are children," he said, "who have wandered far from home, and now, poor and blind and starving, we come to you and beg you to give us only one little corner in the poorest land of the old home farm, and if you will only let us in we will grub up the hedgerows and make some good corn yet." Such imagery suits the negro, and you never heard such shouts and yells as came from all parts of the assembly.

"But," he added, "some of you object; you say the Episcopalians have no religion, they don't believe in a change of heart; but I have a man here to-day who will answer these objections." Mr. White got up and read from the Prayer Book several of the Articles, and then, with such earnestness and eloquence as I have rarely listened to, he proceeded to defend the Church from the popular charges brought against her. And when, at the conclusion, he said, "I stand here to-day as the representative of the Episcopal Church and say to you that she, more than any other Church, is responsible for your ignorance, because she owned more of you as slaves, for she was the wealthiest; and now she comes to you and says, I am sorry for the past, and

will atone for it; come to me and I will help and guide you, and give you the light and knowledge I once withheld," the effect on his audience was simply electric. I never witnessed such excitement. Howell asked if any one was opposed to union now, and was answered by screams from all parts of the house, "Not one! not one!"

Between forty and fifty of their Ministers came to me afterwards, and I gave each of them a Prayer Book, and they expressed the most earnest hope that they might be allowed to be connected with our Church.

Mrs. Buford was now anxious to help the poor people about her in temporal matters as well as spiritual, and she asks:

Can we not devise some means to do them tangible, permanent good? Their ignorance is only equalled by their poverty. If you could go to their poor log-huts, and see their troops of dirty, squalid children; if you could understand how incapable they are of providing for to-morrow, you would realize how appalling must be their condition when old age and sickness come. The older generation will never be anything but great, overgrown children; but can nothing be done for the children who are growing up in perfect idleness?

The men are generally faithful farm laborers, and receive as fair compensation for their labor as we in our poverty can give them, but their wages are all consumed by their idle women and children. What I would like to do is to establish a school where they will not only be taught to read and write, but where the girls will be instructed how to sew and cut and make their own clothes. I do not know how this can be done, but God has helped us wonderfully so far, and we are not afraid to trust Him still farther.

In October a society was organized in the Sunday-school for the relief of the sick, which, I trust (writes Mrs. Buford), will do much good. About twelve of the elderly women—those who do not have the cares of housekeeping and of young children—are to act as nurses, relieving each other in protracted cases. I purpose to keep on hand sheets, pillow-cases, slips, and such clothing as sick people need, which I shall entrust to the nurse in attendance, whose business it will be to bring all the articles back to me, nicely washed, on the recovery of her patient. I hope also to keep a supply of sugar, tea, coffee, and little delicacies and medicines for the sick. When we get this Sisterhood in good working order, I think we will be able to avert untold suffering during the coming winter. Mr. White has promised me the Communion alms to support it, which I think, with the contributions of cast-off clothing I can get, will be sufficient.

I am most eager to establish the Industrial school about which I wrote you in a former letter. I cannot but think that the very best way to help them is to teach them to help themselves. The Sunday-school is progressing wonderfully. I am astonished myself at the progress of my scholars, and Howell assures me that the children of his school are almost equal to mine.

An account of the meeting at which the Zion Unions signified their desire to unite themselves with the Church was presented at the Missionary Conference held in New York city last October, and was subsequently published in *THE CHURCHMAN*; and Mrs. Buford was en-

couraged by the interest the work was awakening to write again, urging still more strongly the establishment of the Industrial school. She says that she cannot appeal to the Diocesan Board of Missions, which has already been taxed heavily for books for the Sunday-school, and which has undertaken the education of young Russell; and yet she feels that the school is an imperative necessity.

The free schools are entirely inadequate, (she writes). They are kept open only five months in the year, and, owing to the depressed condition of our State finances, are now indefinitely closed. But as far as the negro is concerned it is a matter of very little consequence whether they are open or closed—anybody is considered good enough to teach him. Mournfully I write these bitter truths. You, so far removed from them, cannot understand the enmities and jealousies between the races. Before the war this portion of Virginia was very rich. My father owned more than a hundred slaves, and I do not know how many acres of land, and was by no means richer than his neighbors. These gentlemen lived luxuriously in their elegant homes, attended by their well-trained house servants, and cared very little for the hordes of negroes who, like "dumb, driven cattle," worked their large plantations under overseers. At the conclusion of the war the house servants, who, remember, are a distinct class from the plantation negroes, and look down upon them with ineffable scorn, found ready and profitable employment in our cities, towns, and villages. Many remained with their former masters. You can form no conception of the attachment between master and (house) slave; even now my black mammy's face thrills me with a feeling I can have for no other, for it was the tenderest that bent over me during a delicate, motherless childhood.

This class forms Dr. Crummell's congregation in Washington, and congregations in other towns, and even Mr. White's in our little village. But no one has yet reached the plantation negroes. These poor creatures, realizing only that they were free from their hated overseers, wandered with their helpless families far from home—for how could they feel that they were free where they had once been slaves?—and renting for a fourth of what they could raise a few acres of land from strangers, built themselves miserable log-huts and went to farming, without farming implements, horse, mule, or ox; and I trust the sun does not shine on a poorer race.

My Zion Unions are composed entirely of this class. Howell gained his wonderful influence over them by appealing to their hatred of the whites; and now, thank God!—a changed and improved man—he is using it to bring them to us. Do you want these poor outcasts, who believe in conjure doctors and charms, and all kinds of superstitions? Since the war God has cast my lot in the midst of these desolate ones. In sorrow, in trouble, in sickness, they come to me; and never have I seen such yearning and craving for a true knowledge of God. Oh, do not reject them! They are His poorest children, and perhaps in His sight their hungering and thirsting after righteousness may be as acceptable as our boasted light and knowledge.

I have seen Howell and a good many of his most intelligent Ministers recently, and we have talked freely together as to the best

mode of reaching this people. Howell is entirely in accord with me, and most earnestly are they all praying that God will put it in your heart to establish this school. Don't you see if you were to send a stranger here their jealousy would be aroused at once, for they are very suspicious, and "know not the voice of a stranger"? My little Sunday-school has, I trust, done much to draw their affections to us. My husband, who has been Commonwealth Attorney for a number of years, says it has interfered very materially with his salary, as the number of prosecutions has decreased fearfully since it has been in operation. The books so kindly sent have been scattered far and wide. About twenty schools are now connected with mine. The children repeat with wonderful accuracy the *Calvary Catechism*, the *Church Catechism*, and many of them almost the entire *Hoff's Manual of Instruction*. You are right; they have remarkable powers of memorization, for very few of them can read intelligibly.

But this work is just beginning; if we wish to retain our hold upon them we must do them permanent, tangible good; and I cannot help thinking the school is the most effectual way of helping them. We need a centre for the work; let the school be a Mission as well. It will cost very little, only a few hundred dollars, to support it. The little church is a miserable log-hut; the floor is open, the roof only partially covered; there are great crevices between the logs, and there is nothing to heat the building but an old smoking stove, which keeps us all in tears if we dare make a fire in it. When you sit in your warm, comfortable church, think sometimes of these desolate ones, many with absolutely nothing upon them but a thin calico dress, huddled together for warmth, but never complaining, never staying away—alas! they leave more desolate homes behind.

What I propose is to make this building comfortable—forty or fifty dollars will make it amply good enough; and then to teach the school myself until I get them ready for higher things. Connected with the school I would have a sewing department in which the girls would be taught to knit, sew, and cut and make their clothes. This industrial department is infinitely the most important in their present condition. Their extreme poverty and destitution spring mainly from the ignorance and idleness of the women. They know nothing and can do nothing. Utterly ignorant of all womanly work, they can not teach their children. Rich with a bushel of corn and a few pounds of coarsest meal, they are too easily satisfied, and make no provision for sickness and age. Howell has shown wonderful executive ability heretofore, and soon he will have at his different churches schools in imitation of the one I propose, and gradually we can get them all under the benign influence of the Church.

The Sisterhood for the relief of the sick, of which I wrote in a former letter, is now organized, and I trust God will give me the means to get for this society such garments, bed-covering, and simple medicines and delicacies as sick persons require.

Howell had appointed the eleventh of December for twelve of his Ministers to meet Mr. Dashiell, Mr. Weddell, and Mr. Powers, and our own Minister, Mr. White, to decide on a basis of union between his people and ours; but owing to the impossibility of the city Clergy leaving their charges in Decem-

ber, this meeting has been postponed until the spring. I bitterly regret the delay, but if we can get this school in successful operation by that time, it will have a wonderful effect in drawing them more closely to us. Who knows but God may have allowed this delay for this very purpose? We who walk by faith must acknowledge His guiding hand in all things.

Mr. White is peculiarly gifted for the supervision of this work. Most warmly interested in it, although he has the charge of three parishes, he comes once a month to my Sunday-school and teaches the teachers of the different schools, who come ten, twenty, forty miles to listen to him. He is very much beloved, and has great influence over Howell.

If I could I would open the school in January. The large boys have to work on the farms, and the winter is their leisure time.

Will you help us?

I am afraid you may think it is risking too much on the uncertainty of success. But God's promises are sure. There is no risk in believing simply in His Word, and doing the work He gives us, leaving the results to Him. Surely the Church will not lose this glorious opportunity. Remember their old Bishop's pitiful cry: "We are poor children, blind and starving; only give us the poorest corner."

At Christmas three boxes were sent to Mrs. Buford, containing gifts for her scholars, clothing, and many useful articles for her nursing Sisterhood. In addition, the sum of one hundred dollars was sent to aid in repairing the old building, and making it suitable for the school. Upon examination of the building by the carpenter, however, it was found to be beyond repair, and steps were taken to erect a simple, inexpensive, but comfortable log building. It was necessary to close the school until the work was completed, but it is hoped that this will be accomplished by the 15th of February. Mrs. Buford wrote after the Christmas festival, giving an account of the celebration as follows:

Thanks to your kindness, and to the other adies who have assisted me so generously, this holy season has been a memorable one to my poor children. The box from Ohio arrived safely about a week before Christmas. It was a very large one, and was packed with everything to give comfort and pleasure; and on Christmas eve came another, still larger, from Rome, N. Y. I was up nearly all night, marking the articles. Never had I imagined that so many and such peculiarly appropriate presents could be packed in one box, and never have I felt so deeply and with such humble gratitude that God was blessing this work. Coming as these boxes did so unexpectedly, and from such long distances, they seemed like gifts direct from God. And were they not? Who but the HOLY SPIRIT could have put it in the hearts of these Christian women to care for us, so poor and unknown?

Christmas morning dawned beautifully clear, but oh! so cold. The church was so open and uncomfortable that we were obliged to put the tree up in an out-building. The tree was very large, and was covered with good warm underclothing, dresses, scarfs, hoods, wristlets, dolls, toys, pictures, candies, everything to delight and gratify the children. About noon they came trooping in, nearly three hundred, with a crowd of older negroes,

all eager and expectant. Our venerable colored sexton formed them in a long procession, and they marched to the house, and surrounded the tree, singing, "While shepherds watched their flocks by night."

The crowd was so immense that I was finally compelled, with our three little boys, to take refuge on the top of the empty boxes that had been put in one corner. From my elevated position I could look down on the sea of upturned dusky faces gazing in dumb amazement at the tree. Never in their wildest dreams had they pictured anything like it. Not one word, I am afraid, did the little ones hear of Mr. White's short but beautiful address, telling them why the holy Christmas-tide brought peace on earth; and how it was to the Blessed Babe at Bethlehem they owed these gifts, for love of Him had constrained His children, far away, to pity and care for them.

After the address they repeated the Creed most reverently, and when the prayers had been said, the presents were distributed by Mr. White and my husband. The children could be restrained no longer, and never have I witnessed such delight, such excitement. Surely it would have repaid those whose charity brought such happiness, if they could have seen these little outcasts whose darkened lives had never before been brightened by the glory ineffable which rests on the earth at this holy season.

I reserved a box of articles for our Sisterhood, for the relief of the sick and destitute; and a good many sewing materials, books, slates, and pencils, for our school.

Mrs. Buford here speaks of the money received for the repairs on the building, and goes on to say:

How I wish some rich parish would take this struggling school under its fostering care. I think it will cost three or four hundred dollars a year to support it, and if Dr. Twing does help us, I am so much afraid the Mission money ought to be spent on some more worthy object; but there are none poorer, none more desolate or uncared-for, than the liberated slaves of the South.

Wonderfully has God blessed our feeble efforts so far, and trusting to Him, calmly and hopefully I try to look forward to what this untied new year may have in store. God grant it may be rich in blessings for all whose kind, strong, helping hands have been held out to aid us.—*Spirit of Missions.*

SHORT SAYINGS ON SEVERAL SUBJECTS.*

The entirety of the truth can only be found where God's Revelation first placed it, in the unity of the Church.

Many of the disputes which caused bodies of Christians to separate from the unity of the Church have long since died out.

The separations are kept up merely from habit or prejudice.

The better judgment of Christians is beginning to teach them that the manifold divisions of Christ's Church are discreditable to all parties: that they hinder the spread of the Church among the heathen abroad, and make it contemptible in the eyes of the sceptic and infidel at home.

Christians can now see, in many cases, what once could not be seen in any case, that there

*From the Rev. Dr. Seabury's Manual for Choristers.

is a sense in which the doctrines of their opponents can be understood, so as to be reconcilable with the truth.

It is worth while to realize that religious divisions, like others, result often from the failure of one party to understand what the other means; often from the use of the same word in different senses.

The tendency of the present day is to consider that nothing is worth contending for except that which is of essential importance; and to suffer charitable differences of opinion about that which is not essential.

We may well believe that this tendency is a providential preparation for a better unity in the future than in the present.

It is not strange that it should take men a long time to settle down upon that which is really essential: nor that some should mistake the spirit of the age for a spirit of indifference, and hold fast to nothing.

Inquire for the truth as taught in the Scriptures and confirmed by the testimony of the Church, and conform your faith and manners to it.

Do not suppose that a thing is wrong because you never saw or heard of it before; but do not follow every new thing.

Live so that others will trust you; but distrust yourself in the use of that with which they trust you.

"Abstain wholly or wed. Thy bounteous Lord Allows thee choice of paths. Take no by-ways."*

"Dare to be true. Nothing can need a lie, The fault which needs it most grows two thereby."*

He who trusts himself to be angry, trusts himself to the power of the devil.

It is unkind to give offence; foolish to take it.

Give yourself wholly to God, and you will be satisfied to lose that which He may take from you.

Do everything you can for God; but remember that God regards rather what a man is than what he does.

The most humble work that one can do for God is worth doing.

Christ said that he who did an act of goodness to the least of His brethren, did it unto Him.

We can do good to others in many ways; not only by giving food to the hungry, but by kind words, forgiving tempers, and long-suffering thoughts.

"Charity thinketh no evil."

What is done in the erection, care, preservation, and beautifying of church buildings, is done to God.

It should be done for the glory of God, and not of self.

God only is entitled to our worship.

That which is devoted to His service claims our reverence and respect.

There is no absolute holiness except in God.

Persons, places, or things may be relatively holy; as being, in greater or less degree, separated from the world, and devoted to God.

In this sense the church building is holy; as separated from the common uses of the world, for use in the Divine worship.

In the same sense the altar is holy.

So the sacramental vessels, and some other things, are holy, as separated from things of the same kind used for worldly purposes.

* Herbert.

A CRYING SIN.

BY MARCELLA V. HARDENBERG.

It comes, the solemn Lenten time,
When from the world apart,
We Christians should review our life,
And try our inmost heart.

Before Jehovah's searching sight
All guilty we must be,
But yet I think our crying sin
Is lack of charity.

Proud Pharisees, we thank the Lord
We not as others seem;
Our glass can magnify the "mote,"
But quite o'erlook the beam.

Is our own garb so undefiled,
Our heart so white within,
That we may draw our robes aside
And spurn the child of sin?

Can we stand up with spotless hands,
Pass sentence on another,
Unpitiful lift the murderous stone,
And slay an erring brother?

If Christ such mercy showed to us
As we to others show,
How swift would be our punishment,
How sure would be our woe!

Now in the holy Lenten time
Teach us our guilt to see;
Oh, send most needed of all gifts—
The grace of charity!

Brooklyn, February, 1879.

THE FIRST SUNDAY IN LENT.

ST. MATT. IV. 1-11.

Everything which concerns the temptation of our Lord is of importance, but since it is very dangerous to attempt to explain it by mere conjecture, it is doubly necessary to get at the exact sense of the record.

Verse 1 is in immediate connection with the foregoing chapter. "Then" signifies the time directly after the Lord's baptism, and the descent of the Holy Spirit upon Him. He was "led up," that is, from the low country of the Jordan valley into the more mountainous desert. Where this was is left undetermined. Tradition has fixed upon a certain region lying between the Mount of Olives and Jericho; but this is simply conjecture. St. Mark adds that He was with the wild beasts. He was "led up," that is, impelled by the force of the Holy Spirit, "to be tempted of the devil." This can only mean by a being external to Himself, since in the Lord was no infection of sin. Tempted means here "tried," "proved," "solicited"; and this proves the existence of a spirit of evil who doubtless appeared to Him in bodily shape. The rationalistic criticism that it was by men, emissaries of the Sadducees and Pharisees at Jerusalem, is absurd on the face of it.

Verse 2 says, "When He had fasted forty days and forty nights, He was afterwards an hungered." The period is express, not merely put for a length of time. It corresponds with the two fasts of Moses on Sinai (Exod. xxiv. 18, xxxiv. 28; Deut. ix. 9, 18); also with the forty days' fast of Elijah (I. Kings xix. 8); also with Israel's forty years in the desert. The hunger came upon the Lord after the fast.

Verse 3 does not imply that Satan really doubts the Messiahship of Jesus, but asks that He should give proof of His Divine sonship. He intimates that His hunger is inconsistent with such a relation, and therefore urges Him to give proof of it by a miracle. The nature of the miracle is determined by

another fact. Christ is to be prophet, priest, and king. Satan, therefore, first addresses Him to require of Him a prophetic sign. As Moses obtained the manna in the desert, so Messiah is asked to give bread by a miracle. The difference is that it is in an unlawful way, and for a selfish end. It is in an unlawful way, since it is by converting a substance not meant for food into food, and thus setting aside the laws of creation. It implies a doubt of God's power to provide food for man; is, in fact, an act of rebellion. In this the false miracle is distinguished from the true. The true miracle does not violate a law of nature, but simply rises above ordinary phenomena. (Compare the miracle of the loaves and fishes with this.)

In verse 4 our Lord quotes Deut. viii. 3. This shows that Scripture, rightly used, is an unanswerable reply to the evil one. It is only men who are not ashamed to disregard it. "Every word that proceedeth out of the mouth of God" is every word of command. Man may not, because of the lower necessities of his nature, transgress the laws of God's distinct revelation. This is a sufficient reply to those who set up the law of nature as paramount and the only revelation of God's will.

In verse 5 is given the next temptation, according to the order of St. Matthew. St. Luke varies from this order. The reason of the variation is not one of mistake or inaccuracy, but is express. St. Matthew's is the Messianic Gospel; written for the Jews primarily, he therefore preserves the Messianic character. Messiah, to the Jews, was to be prophet, priest, and king. These offices come in the above order. First, as prophet, Christ was to teach and claim the obedience of His people; next, to offer for them the one acceptable sacrifice; then to establish the kingdom of heaven. St. Luke, in the Gospel of the Incarnation, gives the temptation as addressed to the second Adam, and therefore follows the order of the first temptation, viz., first, attacking the senses, the bodily appetite; next, the intellectual principle; and thirdly, the moral and spiritual.

The second temptation is here shown as addressed to Christ as priest. It solicits Him to perform a false sacrifice. He is lifted up that He may draw all men unto Him; but the elevation is not upon the cross, but upon the temple roof—the symbol of the old covenant. "The holy city" is, of course, Jerusalem. There is some dispute as to the meaning of the word translated pinnacle. Some make it a gable of the temple building, looking down into the valley beneath; others regard it as a true pinnacle of the architecture. This latter seems inconsistent with the probable structure of the temple (see article "Temple," Smith's Dictionary of the Bible). The evident purpose of the devil's act is in any case to induce the Lord to make a mock sacrifice; to pretend to cast Himself down when He really meant to be rescued. There is no question that such a sign given to Jerusalem would have won the Jews. It was such a sign as they were always demanding. It was the imitation of the real sacrifice which He was to make. Note that our Lord said just before His crucifixion that He had only to pray the Father and He would presently send twelve legions of angels. The sin of the devil's suggestion lay in proposing that, as man, He should needlessly incur danger for the purpose of obtaining God's interposition; that, as high priest, He should

offer an unreal sacrifice; and that, as the Saviour of the people, He should win them by a false method.

Verse 7 gives the answer of Jesus. The devil had quoted Psalm xci. 11, 12. The Lord replies with a citation from Deut. vi. 16. This covers the entire ground. God the Father is not to be proved by an experiment to ask His interposition for any vain purpose. If Christ had been thrown down from the temple, and prayed for deliverance, that would have been an entirely different case from first incurring the danger and then seeking to avoid it. Again, this word may include a rebuke to Satan for tempting Him, the Son of God, and thus be an assertion of his own Divinity.

Verse 8 begins, "Again." This implies that this was subsequent to the former temptations, especially in connection with the reasons given above. St. Luke's order is philosophical and spiritual, St. Matthew's historical. The vision of all the kingdoms of the world is to be taken literally, as an act of diabolic supernatural power. These were the kingdoms of the world as distinguished from the land of God—Palestine. Over the rest the devil had present power. Satan no longer addresses Him as the Son of God. He offers all to Him on a condition which would condemn Jesus as man, as well as frustrate the Divine purpose in the Incarnation. He offers the Lord that which was to be His as Christ the King, but upon a proviso which would have made Satan really and permanently lord of the whole earth. The reply of Jesus (verse 10) is now one of absolute defiance. He bids Satan, by his name the Adversary, depart; and as He has been solicited in His human personality to do an unlawful act as the second Adam, the federal head of the human race, He renounces Satan and proclaims the law of God, which is fundamental and supreme (Deut. vi. 13). This is the climax of the temptation, and exhausts Satan's power and malice.

Verse 11 shows that it is the last, since it says, "Then the devil leaveth Him." Satan's work is finished in this last effort. "Angels"—note that the word is without the article; they stand in contrast to Satan the fallen one—"came and ministered unto Him." Note here that angels serve Him, and that this is repeated in the hour in Gethsemane before the betrayal. Angels announce His birth, watch His tomb, declare His resurrection, attend His ascension. This ministration of angels shows Him to be other than they, and above them all.

OUR LORD'S TEMPTATION.*

BY THE REV. J. I. MOMBERT, D.D.

St. Matt iv. 1-11; St. Mark i. 12, 13; St. Luke iv. 1-13.

Before considering the temptation proper, we have to deal with three preliminary questions.

1st. *Could our Lord be tempted?* Holding the sinlessness of Jesus, we must admit that His temptation was the trial of One who could not have fallen. This makes a complete conception of the temptation impossible to sinful minds. Compelled to be satisfied with an *incomplete* conception, we should guard against *wrong* conceptions.

The account before us is not a vision nor an ecstasy, in which the conflict was strictly a soul conflict; nor is it a soul conflict in a waking state; nor is it a parable or a myth;

* Copyrighted.

but the actual account of a conflict with Satan; the narrative of a fact hard to understand, and harder to explain, but not rendered easier by explanations which invalidate the only testimony on which it rests. (See Heubner in "Smith's Dictionary of the Bible," I., 1042.)

2d. *If our Lord was sinless, then why was He tempted at all?* He submitted to the temptation, as He did to the baptism of John, not for His sake but for *ours*. He was tempted to encourage us under similar circumstances, for "in that He himself hath suffered, being tempted, He is able to succor them that are tempted." And, though by reason of His sinlessness, His case must be immeasurably different from ours, His example as *man* proves that temptation may be resisted and conquered, and His power as *God* is promised to aid His tempted followers. He was tempted in His *priestly* character that He might sympathize with us (Heb. iv. 15), and His temptation further shows that not even the most exalted degree of virtue can place men beyond the reach of temptation, for if Satan durst assault the Captain of our salvation, the rank and file of His host must be prepared for similar assaults. These answers do not fully meet the question, which is one that can never be fully solved, and it is better to admit this to be an impenetrable mystery than to produce solutions which degrade the dignity of our Lord, or substitute unmeaning abstractions that bewilder the mind and make confusion worse confounded.

It has been said that the devil must have known the hopelessness of his endeavor to tempt the God-man, especially to so vile and degrading an action as to fall down and worship him; but this really begs the question, for the statement assumes that which cannot be proved, and the presumption points rather the other way, viz., that Satan did not know, but simply surmised, that Jesus was the Son of God. This is plainly intimated in the twice-repeated "If thou be the Son of God," and possibly contains the clue to the proper conception of this most mysterious occurrence. The objection, so far from affecting the Divinity of Christ, proves the presumptuous ignorance of the devil.

The opposite mode of dealing with this difficult question, on the basis that the sinlessness of Jesus did not exclude the possibility of His sinning, has of late years been frequently attempted in Germany as well as in England and America. This view, no matter how guardedly stated, detracts from the character of Christ, and with the removal of one difficulty ushers in another.

Once admit the possibility of our Lord's yielding to temptation, and you imply a hesitation, a balancing between two possible courses. Such hesitation necessarily tends to lessen our estimate of the absolute holiness of His human nature, and to cast doubt on the cardinal truth of His miraculous conception. The Latin Church has endeavored to meet this difficulty by the evolution of the unscriptural dogma of the immaculate conception of Mary. With firm faith in the mysterious union of the Divine and the human in the person of Christ, we cannot and dare not go beyond the supposition that there were moments in His life when the Divine was more or less quiescent. This may be applied to the first thirty years of His earthly life, to certain moments of the Passion, and especially to the Agony, but it may *not* be applied to the Temptation, for we are expressly told

that He was "full of the Spirit."—Luke iv. 1. The more we think on this subject the stronger our feeling that the history of our Lord's temptation is designed to assert emphatically His sinlessness, and to reveal the devil's impotence to seduce those who are armed with the panoply of God, as well as his ignorance of the sublime nature of the God-man.

3d. *Is there a personal devil?* We answer this question in the affirmative, but draw attention to the important distinction between a personal devil and the frequently gross conception of a corporeal devil, and to the further fact that absolute faith in the external reality of the temptation is perfectly compatible with an interpretation not strictly literal. We reject as absurd the insinuation that the tempter was human, and either the high-priest or one of the sanhedrim, and also the fine-spun modification that the temptation proceeded from the deputation sent to John the Baptist and by him sent to Jesus; and believe that it proceeded from the devil, that it was real, and that it was in spirit.* This belief has the threefold advantage that it fully admits the credibility of the narrative, asserts the sinlessness of Christ, and avoids the absurdities of a strictly literal interpretation.

We have a threefold account to deal with: that of St. Mark, who states the fact without details; that of St. Luke, who narrates the history without the exact chronological order, and that of St. Matthew, who writes as fully as St. Luke and precisely marks the order in which the different temptations occurred, and also the *time*, namely, when, at the end of the forty days, Jesus was "an hungered." We follow the last account.

"And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread." Satan appears to have had doubts as to the Divine Sonship of Jesus, although he seems to have suspected it. His first words express that doubt, and challenge Jesus to prove to him the reality of that relation. He saw that Jesus was faint with hunger; he knew that the promised Messiah was to be the Son of God, and that the Son of God was able to work miracles. Paraphrased, his speech ran: "If indeed Thou art the Son of God, why dost Thou endure the pangs of hunger? The Son of God is omnipotent; hunger need not cause a pang to Him, when at His word the stones of the desert may be turned into bread. Prove Thy Divine nature by working this miracle." The suggestion did not *seem* sinful; it appealed at once to the bodily want and to the spiritual self-consciousness of Jesus; and it truly asserted the prerogative of the Son of God to work miracles, *i. e.*, to suspend the ordinary course of nature, and in this instance to change the properties of matter. But note the Lord's reply: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Taken from Deut. viii. 8 (LXX.), the passage relates contextually to the miraculous supply of manna, which was designed to teach the children of Israel that God is able to sustain life by other means than bread. As applied by our Lord, the meaning is more sublime, for it introduces the important thought that the Son of God draws life from His union with the Father, and not from the use of earthly bread. He voluntarily chose in His love to assume our nature, and a share of its wants and sufferings. He refused, therefore, by

* ἐν πνεύματι.

working a miracle to interfere with the self-imposed conditions of His mediatorial office. His example teaches us that "we are to hold ourselves entirely dependent on the promised protection and providence of God, . . . to be sought agreeably to His revealed Word and will. It is a reply, therefore, to every infernal suggestion that we should either despair of God's goodness, or distrust His power; that we should seek the satisfaction of our lower wants by unlawful or unhallowed means, or impatiently refuse to abide the issue of our honest endeavors" (Plain Comment on Luke iv. 4).

Foiled in his first attempt, "the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Gregory says: "We need not be surprised that Christ permitted Himself to be carried about by the devil, if He permitted Himself to be crucified by His children."

It is best to leave the precise locality undetermined, and to suppose the term *pinnacle* or *wing* to denote any conspicuous lofty spot of the temple, where the Lord was to work a miracle that would at once convince all spectators that it could have been wrought only by the Son of God. The devil quotes, but misapplies Scripture. Psalm xci. 11, 12, specifies indeed the promise to the godly that God shall give His angels charge concerning them, to keep them in *all* their ways; but, 1st, the passage is not Messianic; 2d, the devil suppresses the clause, *in all thy ways*; 3d, "all thy ways" clearly denotes ways agreeable to the will of God, not ways of man's own choosing, not presumptuous and reckless exposure to perils avoidable by the use of prudent means. The first of these reasons shows the devil's cunning, for if this promise were indifferently made to *all* pious men, it must, *à fortiori*, apply to the Messiah, while the second and third reasons mark the devil's characteristic dishonesty.

But neither cunning nor dishonesty could impose upon Jesus, who answered in another word of Holy Scripture: "It is written again, Thou shalt not tempt the Lord thy God." Without adverting to the peculiar import of the passage, in its primary connection with the ungracious conduct of the Israelites in the strife at Massah, the meaning of our Lord is perfectly clear. He tells the tempter that presumptuous rushing into perilous situations is not an exhibition of faith, but one of impious temerity, a tempting God.

The strictly literal interpretation of the third temptation can hardly be seriously attempted, for while there is no mountain high enough to command a view of all the kingdoms of the world, the case gathers intensity when it is borne in mind that the tempter not only showed all the kingdoms of the world, but also "their glory;" and that St. Luke has the significant particular: "in a moment of time." The prospect from Mount Quarantania was sufficiently extensive to serve as a basis for a rhetorical description of the kingdoms of the world and their glory; without introducing a foreign element into the term "to show," which may be literally or figuratively construed, we may conceive the tempter to have pointed to the four regions of the globe, and beginning with Palestine, to have passed on to an eloquent description of

all the kingdoms of the world, with a glowing account of their wealth and glory. This is by far the most simple and convincing mode of explaining the passage, for it obviates the necessity of supposing here an optical illusion affected by the agency of Satan, which would clothe him with a power we cannot for a moment believe to be his prerogative; and it adheres, moreover, to the reality of the dazzling picture which the tempter so eloquently spread before Jesus. "All these things," he said, "will I give Thee, if Thou wilt fall down and worship me." St. Luke gives a fuller account of the devil's proposal: "All this power will I give Thee, and the glory of them—for that is delivered unto me; and to whomsoever I will, I give it." This claim he set up; it is in perfect keeping with the father of lies. No such power is his, for "the earth is the Lord's, and the fulness thereof;" and the holy Jesus, whom he dared to confront with such a blasphemous falsehood, said at a later period: "All power is given to Me in heaven and earth."

But on what pretense could Satan set up such a claim? That for some mysterious purpose of Divine wisdom, he is clothed with great power, we know from the words of our Lord and His apostles; that he is permitted to tempt the servants of God to test their faithfulness; and that he uses the riches, the honors, and the glory of the world to entice and destroy the children of men, we know likewise; but this power which he seeks to establish, and, alas! how successfully, over the world, is a *usurped* power, though the tenure by which he wields it is, after all, so slender that the humblest follower of Jesus, clinging in simple, child-like faith to the promises of God, can conquer it and discomfit the craven fiend.

And what is the promise to which the tempter added so daring a condition? In the guise of a reward, his words contain a threat. We will paraphrase them, to unfold their force. "If Thou art the Messiah, Thy aim must be universal dominion. The world's dominion is lodged in my hands. I hold absolute sway over it, and dispose of it at my pleasure. In two ways Thou mayest accomplish Thy work. Seek to found Thy kingdom in Thine own strength, and encounter my resistance; then all my power will be exerted against Thee; Thy efforts will be thwarted; Thy cause will perish. But join me, pay me one act of homage and allegiance, and all my power stands pledged to Thee: Thy cause shall prosper, Thy kingdom stand." That was his promise, and that the condition he stipulated.

The hypothesis that then, and not till then, did our Lord know His interlocutor, is incompatible with the dignity of His person, and uncountranced by the preceding parts of this mysterious transaction. We hold that the tempter did not know Christ, but that our Lord knew him at once. He had deigned to listen to his pretended interest in His own great work, for His answers clearly show that He had read the tempter's real motives; but when he carried his impious daring and lying pretension to the point of claiming homage with an implied menace of resistance in case of refusal, the Lord met both by an assertion of His own power, and the authoritative command: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." This mighty work unmasked him, described his real character—Satan, the adversary—and

was on the part of our Lord a solemn declaration of war.

Foiled in all his attempts, denounced in his real character, and authoritatively bidden to depart, the adversary is put to flight by the victorious Jesus, who was presently joined by the angels of God, whose services but a few moments before the tempter had urged Him to evoke, but who now came to their liege Lord, to minister to His wants. We cannot determine the nature of their ministrations. Some hold that they came to supply sustenance, others that they appeared to minister comfort and support. But as our Lord seems immediately after the temptation to have returned to the society of men, and as the miraculous supply of food, as constituting the ministry of angels, is at present generally advocated by the critics of the mythical school, it seems preferable to limit the angelic ministrations to spiritual support and consolation.

Multiform are the spiritual uses to which the history of the temptation may be applied. In addition to those already alluded to we may say that the first temptation is addressed to natural appetite, or the lust of the flesh; the second to ostentation, or the pride of life; the third to the love of wealth, honor, and power, or to the lust of the eyes; that our Lord conquered these three forms of temptation, severally addressed to His body, soul, and spirit, in His threefold character of Prophet, Priest, and King, and lastly, that He suffered being tempted, as our Representative, for our benefit, encouragement, and example.

CORRECTION.—On page 191, column 3, of THE CHURCHMAN, the word "beheading" should be substituted for "crucifixion," inadvertently employed. J. I. M.

ASH-WEDNESDAY.

BY GEORGE W. CLOAK.

Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning.—Joel ii. 12.

In fasting, weeping, mourning,
To Thee, O Lord, we turn;
Thine own clear words of warning
Not daring now to spurn.
Our hearts, and not our garments,
Oh teach us, Lord, to rend,
That with Thee grace and mercy
For us may never end.

We blow the trump in Zion,
We sanctify a fast,
Exhorting fellow-sinners
To mourn the guilty past.
The children, too, we gather,
And those that suck the breast,
The bridegroom from his chamber,
The bride in sackcloth drest.

Between the porch and altar
Thy priests, O God, now weep,
"Spare, spare, Thy people, Father,
Thine heritage still keep.
Let heathen not reproach them,
Drive sin far, far away,
And for the sake of Jesus
Grant bliss of endless day."

Do not dispute about religious doctrine or customs.

Never be ashamed to own yourself in the wrong; but do not bear false witness against yourself more than your neighbor.

It is a favorite device of vanity to provoke praise by undervaluing self.

Vanity is nothing but mean pride.

Vanity is counted a weakness, but it is strong enough to lead one to lust and lying.

CHILDREN'S DEPARTMENT.

THE SHEPHERD BOY.

Once upon a time, ever so long ago, there lived a little boy, and he had a name that you will think was a very odd one. It was Giotto. That doesn't sound like an American or an English name, does it? He lived, as I have said, a great while ago, before anybody knew that there was such a place as America. No one but Indians lived in North America at that time, and people whose homes were on the other side of the Atlantic ocean had never heard of this country at all.

Giotto was a pretty little Italian boy, with a smooth dark complexion and very bright dark eyes, and he didn't talk as we do, but spoke his own Italian language, which sounded very soft and sweet. The place where he lived was called Vespignano, and it was only a small village in a valley among the hills. Most of the people that belonged there were quite poor people, and Giotto's father, who was named Bordone, was poor too. He had a little stone house of a yellowish-white color, which was very plain and bare inside; all the furniture in it was two straw beds that lay on the floor of one of the rooms, and a table and some wooden stools and a few pots and dishes for cooking in the other room. There was nothing pretty to look at in the house, not even a picture. There was a picture that hung over the chimney, but it was not a pretty one. It was a woman in an ugly yellow dress, standing up very straight and stiff, and looking sorrowful. It was meant for our Saviour's mother, the Virgin Mary. People didn't know how to paint well in those days, and it was only a poor, ignorant man that painted this picture. He had done his best, but he had not succeeded in making a nice picture at all. Little Giotto used to look up at it every day when he whispered his prayers, and he used to call the Virgin Madonna, for that is the Italian name for the blessed Mary.

But Giotto didn't stay in the house much. He spent all the day in the fields. What do you suppose he did? Well, he didn't play much, for he was a very useful boy, and helped his father. Bordone had a garden where he grew vegetables, and on market-day he carried these, freshly picked, to a town called Prato, about four miles off, to sell. He carried them in two big queer-looking baskets, shaped like a funnel turned upside down, and these were tied together with a long cord, and hung across the back of a small brown donkey, so small that the big, piled-up baskets hid his legs, and a little way off the baskets seemed to be walking along of themselves. Bordone owned some sheep too, and Giotto went with them every day to the pastures where they fed, and watched them there. It wasn't a disagreeable sort of work to do. He used to think it was nicer out in the cheerful sunshine than in the little dark house. And, on the whole, most of the days were sunshiny. He didn't like so well the colder days in winter, when the wind blew down from the mountains; still he was used to being out-of-doors so much that he didn't easily catch cold. And then, besides, it never is so cold in Italy, even in winter time, as it is here in America.

I think some little boys would have thought it was very stupid, dull work, tending sheep in this way. But Giotto didn't think about its being dull. He had no notion of any other way of living than just as he did, and he made the most of all the pleasure he

could find. In the first place he was rather fond of his sheep, especially the lambs, and some of the sheep had ways of behaving that were funny. They minded Giotto pretty well; there was only one obstinate old fellow that had to be run after with a stick sometimes. Generally they grazed quietly where the grass was greenest, and Giotto used to lie on the grass as lazily and comfortably as possible, stretched out on his back near the little brook that had come hurrying down from the hillside half a mile off. Overhead was the soft and bright blue sky, and the white clouds sailing here and there. Sometimes Giotto made believe that somehow he had gotten up on one of those big, beautiful white clouds, and was flying off on it straight to the top of the far-off hills, and he wondered what he should see when he got there.

But he couldn't sit in that idle way all the time; he would have found it too tiresome. There was one thing he could do for amusement, and that was to draw. He was very fond of doing that. He had no pencil or paper, and sometimes, I think, he used a piece of charcoal and a bit of smooth board; and sometimes he used to take a piece of sharp-edged stone for a pencil, and draw with that on a bit of the smooth slate rock that he found on the hillside. He made pictures of the things he saw around him out-of-doors; the trees, and the stones, and the houses of the village, but most often it was his sheep. They stood so quietly eating, for minutes at a time, that Giotto had a good chance to look at them. Once in a while when, perhaps, he was trying to draw them as they bent down to drink out of the brook, they would get through before he did, and lift up their heads and trot off, and his picture would be spoiled. You have no notion how fond Giotto was of his drawing; he didn't get tired of doing it day after day. He showed his pictures to his father now and then. Bordone didn't think much of them, but he was glad that the boy found something to amuse himself.

One day Giotto was out by the brookside as usual, very busy drawing a sheep on a large piece of slate. His sheep were all about him, as you see them in the picture here. He was

so hard at work that he didn't see a gentleman riding up towards him. When the gentleman had come close up to little Giotto, he saw that the boy was "drawing, and he stopped and spoke to him.

"What are you doing, my boy?" he said, in Italian.

Giotto looked up, quite astonished at seeing this stranger, for it was not often that anybody passed that way, except the villagers, all of whom he knew quite well.

"I am drawing that sheep," he answered,

the village boys called out sometimes: "There's Giotto at his drawing again!"

"Would you like to learn to draw other things besides sheep, and to make beautiful large pictures?" the stranger went on.

"Yes, sir," answered Giotto, looking up, with his pretty dark eyes shining with pleasure.

"If you will go with me to the great city over there," said the gentleman, pointing with his hand, "I will teach you to draw. I am a painter, and I shall be glad to teach a

little boy who can draw so good a sheep as that. Will you go with me and learn?"

"Yes, I will," said the boy joyfully. But the next moment he looked down sorrowfully, and said: "But my father and the sheep?"

"Take me to see your father," said his friend.

So Giotto ran beside the horse and found his father, and the gentleman said to Bordone:

"I am a painter. My name is Cimabue, and I live in Florence. I want to take your boy and make him an artist, for I see that he will be a fine painter one day."

Bordone was very much astonished. He didn't want to give up his little boy, for since his wife's death the child was all he had in the world. But it was so fine a thing for Giotto that he could not refuse.

As for Giotto himself, he didn't know which he wanted more, to go or stay, until Bordone told him that he must thank the kind Signor, and go with him and be a



THE SHEPHERD BOY.

pointing to his troublesome old sheep, who just then was kind enough to be standing quite still before him.

"Will you let me see your picture?" asked the gentleman.

"Yes, sir," said the boy, and he handed his piece of slate to the stranger.

The gentleman looked at it for several moments very attentively, and then said:

"My boy, who taught you to draw?"

"Nobody taught me," said Giotto.

"You are fond of drawing pictures, and you make a good many, don't you?"

"Yes, sir," Giotto answered. He wondered very much that the gentleman should ask these questions, for none of the neighbors had ever taken much notice of his pictures. Only

good boy. He promised to come to Florence and see Giotto every now and then. So Cimabue set the boy on his horse before him, and rode away; and though Giotto cried at saying good-by to his father, yet he cheered up by and by, and looked eagerly for the tall church spires of the city of Florence. And Bordone had to get another little boy to mind his sheep.

Giotto rode with Cimabue into the city through a great gate in the wall which surrounded it. There was so much fighting going on in those days that all the cities had walls built about them to defend them from their enemies. Giotto had never been in such a place as this before, and you may be sure he stared at the enormous stone

houses, and the stone pavements of the narrow streets, at the shops, and at the crowds of people. All of a sudden he clutched the Signor Cimabue by the arm. He was frightened at what he saw—a number of figures covered with long black gowns from head to foot, moving slowly on, not a bit of a human face to be seen except the shining of the eyes through a ghostly-looking white cloth.

"What scares you, my boy?" asked Cimabue, seeing his frightened face.

"Those!" said Giotto, pointing. "What are they, sir? Are they spirits?"

"No, no; they are the good brothers of the church yonder, who go daily to visit the poor and sick and dying of the town."

"Oh!" said the little boy. "But why do they look so strangely, sir?"

"Because they do not wish to be seen and known and praised of men for their good deeds. They go about thus hidden to work merciful works in secret."

Now, I can't tell you everything about Giotto's life in Florence, but you can understand that he learned a great many things he would never have known if he had lived all his life in the village. Cimabue was very kind to him, and taught him to draw and to use oil colors to paint with. And Giotto had lessons of other sorts too, so that he grew up into a well educated young man and a fine painter. Indeed he painted better than his friend and master, Cimabue, and astonished everybody who saw his pictures. He made Virgins that were not as stiff as other painters made theirs, but seemed more like a real woman.

After twelve years Cimabue died, and then Giotto was the greatest painter in Italy. The Pope of Rome wanted Giotto to come to Rome and paint some pictures for him, and he sent some one to Florence after him. But this person, when he saw Giotto, wanted to make sure that this was really the great painter, so he asked for some drawing as a specimen of what he could do. Giotto took up a piece of paper, and with one stroke he made an O so beautifully round that the other man felt sure no one but Giotto could have done it. And after that people, when they wanted to say a thing was as perfect as could be, used to say, "As round as Giotto's O." And Giotto went to Rome and painted there, and afterwards in many Italian towns, for all the lords and princes were anxious to have him make pictures for them, and they made a great deal of him in every way.

Just think of what the little shepherd boy had come to be! He didn't forget his father, but visited him and took care of him. Giotto was a good man, and always kept the good temper he had when a boy. He was very lively and fond of making jokes, and everybody who knew him liked him. He always tried to paint his best, and lived a happy life in Florence, and there he died at the last, and when you go there some day you may see the pictures he left there.

A STORY OF LENT.

"What shall we play next?" asked Jack Britchart, as he jumped up and down on the stone walk, clapping his hands to keep them warm.

"Hurry up, Berta, and sink of a game," commanded Alice, her little nose as red as a cherry. "It's 'most dark now."

"I know a new kind of tag," said Berta;

"but there's mamma calling us! I wonder what she wants!"

"Come in now, children," called Mamma Britchart from the window.

"Why, mamma," cried out Jack in an injured tone, "it's almost an hour before supper-time, and—" But mamma had closed the window; and Master Jack was obliged to pocket his displeasure, and to follow his sisters into the house.

Mamma Britchart was sitting with her work by the library fire, when the children burst in upon her like a whirlwind.

"Why can't we play a little longer?" they cried in chorus.

"We were just doin' to bed in a new dame," announced Alice, who always made dreadful work with her g's when excited. "Miss Long tept Jack after school, an' we haven't had hardly a bit of fun yet."

"You know that to-morrow is the first day of Lent," said mamma, "and I think that my little ones should be willing to give up a half hour of play each day until Easter. I have been thinking that we might have such happy twilight talks together, about God, and all the good things which make life sweet and holy. Don't you think so?" she asked, looking at Berta, who answered "Ye-es" rather doubtfully, for she was still thinking of that game of tag.

"Now run away to the nursery, and tell Chloe to give Jack a clean collar. Don't stop too long to play with baby, for mamma will be waiting."

"I think it's just mean that we've got to stop playing at five o'clock," growled Jack, flinging his soiled collar half way across the room.

"Why, Jack," said Alice, reproachfully, "don't 'ou lub mamma? Wouldn't 'ou do it for her sake?"

"Well, I don't care. I think it's tough, mamma's wanting us to, and I'm just—"

"Why, Jack!" interrupted Berta, "it's not for mamma's sake we are to do it; it's for God's sake; and I guess mamma thinks it will make us better some way."

"It will make me bad to come in a whole hour before supper-time," protested Jack stoutly. "I don't see the use of giving up things for nothing," he added, as he scrubbed away at his dirty little hands.

"I don't know," said Berta, "but mamma does."

"That's just like a girl," said Jack, scornfully.

"Now my little family look less like ragamuffins," said mamma, as the children drew their chairs around the crackling wood-fire.

"But I don't see why we've got to give up things," said Jack, looking very ferocious.

"Oh," cried Alice, "divin' up sticks in Jack's wool. Dat's what Chloe says."

"Berta says it's for God's sake," added Jack; "but I don't believe He cares."

"Berta was right, but I am afraid that I can hardly make you understand until you are a little older. You must do it now, because mamma says it is right."

"I think that's pretty hard on a fellow," said Jack, half ready to cry.

"I know it seems so," replied mamma, "but papa and I have to obey in the same way; and we will always have to, even if we should live to be a hundred years old."

"Why, who do you have to mind, mamma?" cried the children with wide open eyes.

"I have to mind God," answered mamma,

"and oftentimes I cannot understand why I have to give up things which I have set my heart upon; but God shows me that I must, and so I have to obey without knowing the reason."

"Did you ever disobey God?" asked Jack, looking interested.

"Yes," answered mamma sadly; "I have disobeyed Him a great many times."

"Did you ever get punished, mamma?"

"Yes, Jack, every time."

"Does God punish you?"

"No, mamma punishes herself, without meaning to. Mamma cannot be happy without God in her heart. God never changes toward us. He is like the sunlight which floods the world all day, and He is always ready to come into our hearts, and light them up, but when mamma lets wicked thoughts come into hers, they shut the door behind them, because, being evil, they love the darkness, and so God is shut out and mamma is punished."

"Why don't 'ou open de door quick, mamma?" asked Alice.

"Because sometimes mamma is too proud and stubborn to open the door right away, and all the time it keeps growing darker in her heart, until it is as black as night, and mamma suffers so much that by and by she opens the door, and then God comes back into her heart, and the brightness of His shining drives the wicked thoughts away."

"Does God live wis eberybody?" asked Alice.

"He comes into every heart where there is room for Him," answered mamma. "He says in the Bible that if we love Him we will keep his words, and then He will come unto us and make His abode with us."

"Berta says that she can't enjoy anything when she thinks that she's grieved God," said Jack; "but I don't see why she takes it so to heart, when she knows that God loves her anyway, for He loves worse sinners than she is."

"Do you remember the May party?" asked mamma.

"Yes," answered Jack.

"Well, you know you had been a very naughty boy that morning, and grieved mamma, so that she looked very sad when she stood at the gate waiting to see you start; but she kissed you good-by, and wished you a happy time, and you knew she loved you just as much as ever; but when you came home you looked as solemn as a little owl. Berta and Alice were wild with delight, and so anxious to tell me all about the party; but you said it wasn't nice a bit, and Berta said that you ought to have enjoyed it the most, because you were one of the garland-bearers and wore a lovely white badge, and went everywhere with the queen."

"Yes," broke in Jack; "but I'd made you feel bad, and that spoiled it all."

"Well, that is just how we feel about grieving God, when we love Him."

"Now, I want you all to tell me what you know about Lent."

"All I know about it," said Jack, "is what my Sunday-school teacher said. He said it was following in Christ's footsteps."

"I thought," said Berta, "that good people got nearer to God in Lent."

"I know," chimed in Alice, "eberybody gets gooder then."

"I shouldn't think God would give much for that kind of goodness," said Jack, "if it don't last."

"We may fall back," said mamma; "but we cannot keep Lent truly without gaining some mastery over our flesh, which you know is always warring against God. Do you understand about the flesh, Alice? You know I explained it to you once."

"Oh, yes!" answered Alice, "my flesh wants me to eat tandy an' det sick; an' sometimes it wants me to wear my Sunday d'ess to school, an' my lotet an' chain; an' it wants me to be pwoud; but Dod don't love pwoud little dirls."

"Well, you know the 'flesh' and the 'world' are very much the same thing, and Christians have to be always fighting against the 'world'; and when we leave it behind us for forty days, and live nearer to God, as Berta says, we gain just so much more strength to battle with it."

"I was thinking to-day," said Berta, "that Lent is just like Cousin Tom's coming to spend Christmas with us every year. He says that nobody loves God at his house, and he never hears anything good only when he comes here; and he says that if it wasn't for coming here every year he believes he'd get to be a robber, or a pickpocket, or something awful. He says he can fight temptation real hard when he gets back to his home, and keep away from bad companions first rate for a while, and by the time he begins to get careless it's almost Christmas again."

"Yes," said mamma, "it is just so with Lent; the world's hold upon us is being constantly loosened by the return of this holy season. Do you understand it, Jack?"

"Yes," answered Jack, "I guess I do, a little. Every good Lent gives us a push up, I s'pose."

"A push towards heaven," answered Berta, who was a thoughtful little girl.

"Now I trust you all see that Lent is a help, and that, as little Christians, you want to get all the help you can in fighting the world, the flesh, and the devil."

"Yes, mamma," replied Berta, "I do."

"I'll try to keep it," said Jack, jerking the words out as though he were having a fight with himself.

"I's doin' to church ebry day!" announced Alice in a prim little way, which made every one laugh.

"Now you may go and have a romp with baby," said mamma, "and to-morrow we will have another talk."

MISSOURI.

LOUISIANA.—*Calvary Church*.—The members of this parish, almost all of whom are poor people, are endeavoring to purchase a lot, centrally located, upon which they desire to move their church building. The church is now placed in the extreme northern part of the town, in a locality almost inaccessible by reason of ungraded streets. After earnest effort \$610 has been raised for the purpose, and \$90 is still needed in order to buy the lot and pay the expense of removal.

It is manifest that this is to become an important centre in church work. The missionary, the Rev. B. F. Matrau, has charge of the whole county, and it is a large one. He has three regular stations, each one owning a church building, viz., Louisiana, Clarksville, and Prairieville. His time is divided equally between the three places. The people of each town are becoming more and more interested in the Church, and the services are remarkably well attended. The whole number of communicants in the county is about ninety. Any person disposed to assist this missionary work in any way can remit to or address the missionary at Louisiana, Pike county, Mo.

APPLICATION FOR ADMISSION TO ORDERS.—The Rev. Marcellus Herberg, recently an Evan-

gelical Lutheran minister, has applied to be admitted a candidate for Holy Orders.

COLORADO AND WYOMING.

FORT COLLINS.—*St. Luke's Church*.—On Friday, February 14th, the bishop of the jurisdiction visited this church, preached, and administered confirmation. After the service he visited several members of the parish, and baptized privately a sick child.

Several additions have recently been made to the church property. A stained-glass window has been placed in the chancel by the children of the Sunday-school; a new organ has been purchased by the women of the parish; and a brick rectory has been built and paid for at a cost of \$1,000. A church bell is greatly needed.

PUEBLO DEANERY.—A meeting of this deanery, which includes all the vast country known as Southern Colorado, was held in St Peter's church, Pueblo, on Monday, Tuesday, and Wednesday, February 3d, 4th, and 5th. The opening sermon was delivered by the dean (the Rev. Dr. J. F. Walker) after Evening Prayer on Monday.

On Tuesday, after Morning Prayer at 11 o'clock, the bishop delivered a sermon upon the interpretation of Holy Scripture and the place of the Bible in the Church. At 12 o'clock the Holy Communion was celebrated. At 7 o'clock P. M. Evening Prayer was said. This was followed by the reading of papers concerning the many and great dangers in the midst of which the Church is set in these times, and how to meet them, as follows: (1) The dangers growing out of the rationalistic tendency of modern thought; (2) The dangers growing out of the progressive modification of certain doctrines; (3) Those growing out of the worldliness of the times; (4) Those peculiar to Western life. The reading of the papers was supplemented by the bishop with unwritten remarks.

On Wednesday, after Morning Prayer and the Litany at 11 o'clock, the Rev. G. W. Morrill delivered a sermon. At 3 o'clock P. M. a meeting of the clergy was held for conference on Sunday-school topics, such as multiplicity of classes and uniform lessons, which proved to be one of the most interesting meetings of the series. At 7 o'clock P. M. a missionary service was held, and addresses made were on the following subjects: (1) Why is Christianity an aggressive religion? (2) Is the history of aggressive religions a history of success? (3) Is that of Christianity eminently so? (4) The consequent duty of Christians; (5) The several plans of missionary work—diocesan, domestic, and foreign—and their relative claims upon the struggling Church in the West. The services of the evening were concluded with an address by the bishop, in which he set forth the missionary work and its needs in this jurisdiction, with particular reference to the position of the Church in the southern and western portions of Colorado. The meeting then adjourned.

SHOSHONE INDIAN AGENCY.—There is great need of Sunday-school papers, Catechisms, and books for the Sunday-school and day-school at the Shoshone Indian Agency in Wyoming Territory. These schools are doing well. The work is growing healthily. Much interest is shown by the children and the adults, both Indian and American. But the work would be much more effective with the requisites referred to. Will not some Sunday-schools and Sunday-school children, after reading their papers and books, send them by mail to the Shoshone Agency? Direct them to Mr. J. W. Coombs, teacher, Shoshone Agency, Sweet Water county, Wyoming Territory. JOHN F. SPALDING.

Denver, February 10th, 1879.

DENVER.—*Emmanuel Mission*.—On the Third Sunday after the Epiphany the Rev. C. D. Mack, missionary in charge, baptized twenty-one children.



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We HAVE OPENED an ELEGANT COLLECTION of Latest Paris Novelties in Black and Colored Foulards, SATIN STRIPES, FIGURED, TWILLED and CREPE EFFECTS. Also NEW and BEAUTIFUL DESIGNS in

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WE GIVE NO COMMISSIONS TO AGENTS OR EMPLOYEES OF OUR PATRONS, EMPLOY NO MIDDLEMEN ON COMMISSION, BUT GIVE OUR PATRONS DIRECTLY THE FULL BENEFIT OF ANY POSSIBLE COMMISSION WHICH COULD BE GIVEN BY MAKING OUR PRICES "THAT MUCH LOWER" WHEN MARKING OUR GOODS.

WE DO NOT SELL HALF AN OUNCE OF

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GINGHAM
UMBRELLAS.

THOROUGHLY GOOD UMBRELLAS WITHIN THE REACH OF ALL.

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Columbia

Gingham Umbrellas are absolutely Fast Color; will not turn brown or gray. None genuine unless handles are stamped, "Brown & Co., Makers. Fast Colors."

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INSURANCE.

LIVERPOOL & LONDON & GLOBE Insurance Company.

United States Branch.

Statement January 1, 1879.

Assets in United States.....	\$4,301,897 07
Total Liabilities, including reinsurance	2,430,505 86
Surplus.....	1,871,291 21
Income in United States during 1878.....	2,600,593 34
Expenditures, including losses.....	1,971,219 83

J. E. Pulsford,

N. Y. Office, 45 William Street. RESIDENT MANAGER

THE Connecticut Mutual LIFE Insurance Company, OF HARTFORD, CONN.

Paid Death and Endowment Claims in 1877.....	\$3,306,724 00
Paid Dividends to Members.....	2,511,776 24
Increased its Assets in 1877.....	1,326,996 77
Has surplus over all Liabilities of.....	3,603,702 15
Has Policies in force.....	66,232
Expense ratio for 1877.....	7.14

JACOB L. GREENE, Pres. JOHN M. TAYLOR, Sec. D. H. WELLS, Ass't Secretary.

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ATLANTIC

and will issue Policies making Loss payable in England. Assure for the security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

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CHARLES DENNIS, Vice-Pres.
W. H. MOORE, 2d Vice-Pres.
A. A. RAVEN 3d Vice-Pres.

J. H. CHAPMAN Sec.

HOME Insurance Company OF NEW YORK.

CASH CAPITAL.....	\$3 000,000.00
Reserve for Reinsurance.....	1,766,771 00
Rea. for Unpaid Losses and all other claims.....	260,092 46
Net Surplus.....	1,968,488 94
Total Assets (1st January, 1879).....	\$6,390,352 40
J. H. WASHBURN Sec'y. CHAS. J. MARTIN, Pres't.	

Aetna Insurance Co.

Incorporated 1819. Charter Perpetual.

LUCIUS J. HENDEE, President.
J. GOODNOW, Secretary.
WM. B. CLARK, Assistant Secretary.
L. A. DICKINSON, Agent at Hartford, Conn.
JAS. A. ALEXANDER Agent for New York City.

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Life and Endowment Policies, all desirable forms, at low cash rates.

General Accident Policies, by the Year or Month, written by Agents.

Registered General Accident Tickets, for sale at all Agencies and Railway Stations.

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The GROUNDS comprise 140 acres of land. President and Founder the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron

The aim of the founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at very moderate charges. The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a French service is held in the Chapel every Sunday afternoon.

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ST. GABRIEL'S SCHOOL Peekskill, N. Y. This School will reopen on Monday, Sept. 23d, 1878. Address as above. The Mother Superior, Sisters of S. Mary.

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